LIBERIA.

A republic founded by black men, reared by black men, maintained by black men, and which holds out to our hope the brightest prospects.—HENRY CLAY.

BULLETIN No. 14. FEBRUARY, 1899.

ISSUED BY THE

AMERICAN COLONIZATION SOCIETY.

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WASHINGTON, D. C.

COLONIZATION BUILDING, 450 PENNSYLVANIA AVENUE.

LIBERIA.

BULLETIN NO. 14. FEBRUARY, 1899.

THE EIGHTY-SECOND ANNUAL REPORT OF THE AMERICAN COLONIZATION SOCIETY.

Since the last Annual Meeting of this Society, January 18, 1898, a change in the office of its Treasurer and a filling of a vacancy in the membership of its Executive Committee have been rendered necessary by the death of Mr. Reginald Fendall, who was a member of its Executive Committee from January 11, 1878, to the date of his demise, which occurred February 23, 1898, and also its Treasurer from February 11, 1892, to the time of his death.

The Executive Committee, under the provisions relating thereto, proceeded to fill these vacancies on March 19, 1898, by the election of Mr. James L. Norris, of Washington, D. C., as a member of the Executive Committee and also as Treasurer of the Society, which offices Mr. Norris accepted and has since discharged the duties of the same.

Another change in the membership of the Executive Committee was made at the meeting of the committee on December 26, 1898, by accepting the resignation of Judge Charles C. Nott and electing to fill the vacancy Mr. Joseph J. Darlington, of Washington, D. C., who has accepted the office and acted on this committee.

BUREAU OF INFORMATION.

Two Bulletins, Nos. 12 and 13, of 96 pages each, have been prepared, published, and distributed during the past year.

In these Bulletins it is our purpose to give the fullest and most reliable information about Liberia that can be obtained, and beyond this instructive articles relating to the whole continent of Africa, as well as interesting discussions of the Negro problem in general. These two Bulletins contain quite as much reading matter as was published annually in the four numbers of the

African Repository, which they succeeded, and the new form of publication is better adapted to the present wants of the Society.

The Bulletins are widely circulated among the Negro students in the industrial and higher institutions of learning in this country with the view of interesting them in the continent of their forefathers, and especially in Liberia. Some have already gone there and are doing good service, others are waiting on means to enable them to go, and still others are reading and studying the subject with much interest.

A liberal distribution of these Bulletins is also made among the more prominent citizens of Liberia. In the scarcity of publications in that country the Bulletin is highly appreciated, as it gives the best account of their own affairs available to Liberian readers.

The correspondence of American Negroes from all parts of the country with the office is extensive. There are thousands who express an urgent desire to emigrate, but they have not the means to pay their own way, and a majority of them, by reason of advanced age, number of dependent children, and illiteracy, are wholly disqualified for the cares and duties which would meet them at the threshold of a new country like Liberia. Most of them are largely dependent upon others for employment and direction and have not the intelligence and character requisite for the life of a pioneer.

EMIGRATION.

The parties receiving pecuniary assistance in paying for a passage to Liberia during the past year were the following:

Mr. P. O. Gray, aged 30 years, teacher and farmer, from Philadelphia, Pennsylvania, August 13, 1898.

The Rev. Joseph C. Sherrill, preacher and teacher, from Little Rock, Arkansas, December 17, 1898.

Mr. Allan Yancey, farmer, from Augusta, Georgia, January 14, 1899.

The Society has information of a number of emigrants who have gone out and paid their own expenses, carrying with them the means to enable them to make a fair start after their arrival in Liberia. The number in this class of emigrants is believed to be increasing annually.

EDUCATION.

The Hall School at Harper, Cape Palmas, Graham School, No. 1, at Greenville, Sinoe county, Graham School, No. 2, at Royesville, Montserrado county, and Graham School, No. 3, at Brewerville, Montserrado county, all of which are assisted by this Society, have made regular reports, indicating their usefulness in the communities where they are established. These schools are attended by a good number of native African youths as well as by the children of the Americo-Liberians. The teacher of the Hall School reports an aggregate enrollment of 92 pupils during the year, of whom 31 pupils were children of native African parents. The school is graded into six classes, with studies ranging from the Primer to Algebra and Geometry.

The "Theodore Lewis Mason, M. D., Scholarship," supported by this Society, in Gammon Theological Seminary, Atlanta, Georgia, was awarded for the year 1898 to Bezaleel V. Wilson, a native of Liberia. The Rev. Joseph C. Sherrill, who received this scholarship for the year 1897, is now on his way to Liberia to take charge of important pastoral and educational work in Monrovia. Thus it will be seen that the trust fund left to this Society by Dr. Mason is doing the work intended by its donor in a highly satisfactory manner.

Our agent in Liberia, Mr. Julius C. Stevens, has continued the work of furnishing to the Liberians the best American school text-books and appliances at a price not exceeding the wholesale cost in this country. He reports that on account of the hard times produced by the great decline in the price of coffee the people have not been able to make as many purchases as they did the previous year.

We note with gratification the new impulse given to the educational work of the Methodist Episcopal Church in Liberia, under the lead of Bishop Hartzell, who was well known in the United States for many years previous to his appointment to the bishopric of Africa as the most efficient organizer and manager of the schools for the colored people supported by that church in the Southern States. He has already effected a thorough reorganization of the institution formerly known as "Monrovia Seminary," provided courses of study for primary, secondary, and higher grades; employed the most competent teachers

to be obtained in this country, and changed the name of the institution to "The College of West Africa." The catalogue for 1898 shows 119 students enrolled in the institution, of which number 73 were Americo-Liberians and 46 were native Africans. Some industrial education is provided for and payments for tuition and board are wisely arranged to meet the varied financial conditions of the patrons of the school.

Immediately after the close of the last annual meeting, the Executive Committee, in compliance with the request of the Board of Directors that they should "correspond with the different Colonization Societies and appropriate money for the establishment of an industrial school in Liberia," entered into correspondence with said societies, but the outcome failed to disclose sufficient means at their disposal to justify at present so large an undertaking as had been proposed.

RÉSUMÉ.

A brief résumé of the origin, objects, and work of the Society may not be out of place at this time.

The idea of returning Africans to the home from which they had been forcibly wrested by slavery, and at the same time of making them the instruments through which Africa should be civilized and evangelized, appears to have had its origin toward the close of the last century.

The Rev. Samuel Hopkins, D. D., and his neighbor, the Rev. Ezra Stiles, D. D., of Newport, Rhode Island, just before the Revolutionary war, devised a plan for educating Negroes to be sent out as missionaries to their fatherland, but their designs were frustrated by the war.

Mr. Granville Sharp, the great English philanthropist, was the projector of the colony of Sierra Leone, founded in 1787 with the Negro slaves from America who were loyal to the Tories during our Revolutionary war, and at its close, when the British army withdrew, some of them were taken to England and others were transported to the British province of Nova Scotia, where in both places they soon found themselves in a sorry plight.

In 1787 Dr. William Thornton, afterward an active member of this Society, issued an address to the Negroes of Massachusetts and Rhode Island, inviting them to accompany him to the

West Coast of Africa, to there form a settlement. This effort was followed by no immediate practical results.

From 1800 to 1805 the legislature of Virginia, in coöperation with James Monroe, the governor of the State, and Thomas Jefferson, the President of the United States, made an earnest effort to provide some way for the colonization in Africa of free Negroes and those that might be emancipated thereafter in Virginia. Their efforts were not successful.

In 1815 Paul Cuffee, a free Negro of New Bedford, Massachusetts, who had shown marked ability as a business man, had acquired considerable property, and was the owner of a ship, carried out forty Negro colonists from Boston to Sierra Leone at an expense of $4,000, borne entirely by himself.

It was his intention to continue in this what he considered philanthropic work for his race, but death occurred shortly after his first voyage.

The immediate agent in organizing the American Colonization Society was the Rev. Robert Finley, D. D., a Presbyterian clergyman of Basking Ridge, New Jersey, who came to Washington in December, 1816, for that express purpose and enlisted the interest and hearty coöperation of his brother-in-law, Mr. Elias B. Caldwell, then clerk of the United States Supreme Court and having a wide acquaintance with the prominent public men in Congress. Largely through the influence and activity of Mr. Caldwell, a small but notable meeting, Henry Clay being chairman and John Randolph of Roanoke a participant, was held at Davis's hotel, in Washington, December 21, 1816. At this preliminary meeting a committee was appointed to draft a constitution and rules for the government of a Colonization Society, and Mr. Randolph made an address in which he was reported to have said that "it appeared to him that it had not been sufficiently insisted on, with a view to obtain the coöperation of all the citizens of the United States, not only that this meeting does not in anywise affect the question of Negro slavery, but, as far as it goes, must materially tend to secure the property of every master in the United States over his slaves." It was this ill-omened utterance of a solitary member of the Society, who appears to have taken very little if any part in its subsequent proceedings, that afterwards gave the impracticable abolitionists a text for the most vituperative and persistent assaults upon the Society and its purposes.

At an adjourned meeting held in the hall of the House of Representatives December 28, a constitution and rules for a Society were reported by the committee and adopted.

At a second adjourned meeting held at Davis's hotel January 1, 1817, the Hon. Bushrod Washington, a nephew of George Washington and an Associate Justice of the United States Supreme Court, was elected President, in which capacity he served the Society for twelve years. The other officers were elected, and thus this Society, fully organized with twenty-five members, was launched on that New Year day, eighty-two years ago.

It may be of interest to note here that the successor of Mr. Washington in the presidency was the venerable Charles Carroll of Carrollton, one of the signers of the Declaration of Independence, who was ninety-three years of age at the time of his election and served until his death, which occurred two years later.

The founders of the Society were aware that the magnitude of this undertaking was apparently too large for private enterprise, as we find that on the 14th day of the same January in which the organization was completed a memorial was presented to Congress which sets forth that the "memorialists are delegated by a numerous and highly respectable association of their fellow-citizens recently organized at the seat of Government to solicit Congress to aid with the power, the patronage, and the resources of the country the great and beneficent object of their institution," and also suggests that "the fairest and most inviting opportunities are now presented to the General Government for repairing a great evil in our social and political institutions, and at the same time for elevating from a low and hopeless condition a numerous and rapidly increasing race of men who want nothing but a proper theater to enter upon the pursuit of happiness and independence in the ordinary paths which a benign Providence has left open to the human race. Those great ends, it is conceived, may be accomplished by making adequate provision for planting in some salubrious and fertile region a colony to be composed of such of the above description of persons as may choose to emigrate, and for *extending over it the authority and protection of the United States* until it shall have attained sufficient strength and consistency to be left in a state of independence."

Since then similar memorials praying for "the power, the pat-

ronage, and the resources" of the Government have from time to time been presented to the Congress and pressed upon its attention, but they have effected nothing beyond, perhaps, the introduction of a bill in one or the other House, never to be acted upon.

After making this appeal to Congress the Society began to look about for a suitable place in Africa to locate a colony of Negroes.

It appointed as special agents for this purpose the Rev. Samuel J. Mills, widely known as having conceived the idea of foreign missions while a young student at Williams College, which led to the formation of the American Board of Commissioners for Foreign Missions and the American Bible Society, and the Rev. Ebenezer Burgess. They were sent out to the West Coast of Africa in November, 1817, to "spy out the land" and make a report. After enduring great hardships in exploration and consulting with native authorities, they selected an island named "Sherbro," near the coast, about forty miles southeast of Sierra Leone. On the return voyage Mr. Mills died and was buried in the ocean. Mr. Burgess reached home and made a report that was satisfactory to the Society. The services of these two pioneer explorers in the interest of colonization were duly commemorated a few years later by naming a settlement on the right bank of the St. Paul river, about twenty miles above its mouth, *Millsburg*, and it is now a flourishing town.

In 1819 Congress provided for the removal of recaptured slaves beyond the limits of the United States and the appointment of "a proper person or persons residing upon the coast of Africa as agent or agents for receiving the Negroes," and appropriated $100,000 to pay the expenses.

In the execution of these provisions the United States Government acted in concert with the American Colonization Society, appointed the Rev. Samuel Bacon and Mr. John P. Bankson as its agents, and chartered for a voyage to Africa the merchant ship *Elizabeth*, which has been styled the *Mayflower* of Liberia. The Society appointed Dr. Samuel A. Crozer as its agent. The *Elizabeth* received on board the three agents, eighty-nine emigrants, and the quantity of tools, supplies, and stores supposed to be necessary for the settlement of the colony, and arrived at Sierra Leone in March, 1820.

The agents of the United States Government were expressly enjoined "to exercise no power founded on the principle of colonization," and the emigrants were transferred from Sierra Leone to the island of Sherbro, which had been recommended by Mr. Burgess.

The location on this island proved to be very unhealthful; all three agents died within a few weeks after their arrival, some of the colonists died, most of them were sick, and there was general dissatisfaction. Many of the colonists left the island for Fourah Bay and others for Sierra Leone.

In 1821 Dr. Ely Ayres was sent out by the Society as its agent to look after the colony, and Capt. Robert F. Stockton, U. S. N., in command of the armed schooner *Alligator*, was sent out by the Government to coöperate with him. They made an exploring voyage along the coast to the southeast as far as Cape Montserrado, and here obtained by purchase from the King and headmen a large tract of land with the view of removing the colony to this more healthful location.

It is a noteworthy fact that in this first purchase of territory now constituting Liberia the cession was made, not to the United States nor to the American Colonization Society, but to Captain Stockton and Dr. Ayres, "to have and to hold the same for the use of the colonists." All subsequent acquisitions of territory were made in the name of the respective Colonization Societies, and no territory was ever acquired by other means than fair purchase.

In January, 1822, the colonists left Fourah bay, and on the 25th of April following they hoisted the American flag on Cape Montserrado, the site of Monrovia, the present capital of Liberia.

In August of the same year Jehudi Ashmun arrived, and as agent of the society took charge of the affairs of the colony for a period of about six years. His administration was marked throughout by the most signal ability and devotion to the cause, and Liberia is more largely indebted to him than to any other one man. Shortly after he arrived he was confronted with a most formidable exigency, calculated to make any but the stoutest heart quail.

Cape Montserrado had long been a prominent point on the West Coast of Africa for the foreign slave trade, and the native

tribes, who had freely sold and ceded the territory to the colonists, repented of their bargain so soon as they learned that its probable effect would be to interfere with their flourishing traffic in slaves. They therefore determined to dispose of the matter summarily by exterminating the colonists or driving them into the sea.

There is no more heroic passage in all history than that which recounts the resistance of this little band of colonists on Cape Montserrado, under the gallant leadership of Ashmun, the whole number not exceeding one hundred and thirty, including women and children, and only thirty-five capable of bearing arms, when, surrounded and furiously assailed by fifteen hundred savages equipped with fire-arms, on the 11th of November, and again on the 2d of December, 1822, the assailants were routed and so thoroughly demoralized that no attempt to disturb these colonists was ever afterwards made by the surrounding tribes.

The settlement rapidly grew into a well-ordered town, with regular streets and attractive business and residence buildings, school-houses, and churches. At the Annual Meeting of the Society in 1824, on motion of General Robert Goodloe Harper of Maryland, the colonial territory was named LIBERIA, a term intended to signify the country of the freedman, and the town on the cape was named MONROVIA, in honor of President Monroe.

Mr. Ashmun's numerous reports to the Society contain a very complete history of his administration and indicate sound judgment, the highest order of executive ability, and the most conscientious fidelity to his trust. When the colony was about three years old he said:

"To me the alternative appears inevitable, either that the United States or a sufficient number of individual States must immediately adopt and effectually patronize with its undivided influence and its revenues the colony of Liberia, or that its progress is, from the present time (considered as an instrument of national benefit to the United States or of extensive advantage to the African race), at an end."

In 1827 he said:

"It is and long has been my opinion that too much has been done for these people for their own advantage. A habit of indolent dependence on the hand of another to feed them, and a

restiveness approaching to mutinous under the slightest burthens imposed for purposes most nearly connected with their own safety, respectability, and social welfare, are the unhappy consequences of the Society's generosity towards this people—at least as *respects a majority of them.* I have seen the error, and in the case of the Caldwell settlers have avoided it so far. The good effects of throwing them at an early period on their own resources already appear, and in despatching emigrants to the colony I think it cannot be too early or plainly inculcated upon them that they have in this country no resources except their own diligent exertions, and that they can never rise much above the level of the native Africans without a generous and untiring devotion to the common welfare of the new community they come to form. Some among us are only impressed by these motives, animated with this spirit, and they are worth to the colony *all the rest.*"

After six years of heroic service Mr. Ashmun returned to the United States in broken health and died in New Haven, Connecticut, August 25. 1828. He was buried in New Haven, and the Society ordered a monument to his memory to be erected over his grave.

In 1829–1830 there was quite a strong sentiment among some of the friends of colonization in favor of selecting Hayti instead of Africa as a better place for locating a colony. The Society of Friends were especially interested in this movement. Parties of colonists were accordingly sent to that island. The experiment, however, turned out a flat failure. In a short time all the colonists who were able to do so returned to the United States, and they declared that they would rather be slaves in this country than citizens of Hayti.

It was frequently a serious obstacle to the progress of the Liberian colony that the emigrants sent out were not only indigent and illiterate, but also without good character.

On the 15th of September, 1832, the *America* landed 182 emigrants in Liberia, of whom Dr. Joseph Mechlin, the efficient agent of the Society, reported as follows:

"With respect to the character of the people composing this expedition, I regret to be compelled to state that they are, with the exception of those from Washington, the family of the Pages from Virginia, and a few others, the lowest and most abandoned

of their class. From such materials it is in vain to expect that an industrious, intelligent, and enterprising community can possibly be formed; the thing is utterly impracticable, and they cannot but retard instead of advancing the prosperity of the colony. I am induced to be thus unreserved in my remarks, as it is from the sufferings of people of this stamp, occasioned by their own indolence and stupidity, that the slanderous reports circulated in the United States have originated. Our respectable colonists themselves are becoming alarmed at the great number of ignorant and abandoned characters that have arrived within the last twelve months, and almost daily representations are made by those who have applied themselves to the cultivation of the soil of the depredations committed on their crops by the above-described class of people, who cannot be induced to labor for their own support."

The code of laws for the government of the colony was improved from time to time, and a succession of executive officers of marked ability followed Mr. Ashmun. In the list of names we find men of both races. Noted among the white officers were Jehudi Ashmun, Dr. Richard Randall, Dr. Joseph Mechlin, Dr. James Hall, and Thomas Buchanan. Among the colored officers were the Rev. Lot Carey, the Rev. C. M. Waring, Elijah Johnson, Anthony D. Williams, John B. Russwurm, and Joseph J. Roberts, who afterwards became the very able first president of the independent Republic.

Mr. Russwurm was a colored man of exceptional ability, a graduate from Bowdoin College, Maine, for many years the able editor of the *Liberia Herald*, and the governor of the colony of Maryland in Liberia from 1836 to 1851.

All of these names will have a prominent place in the history of Liberia when it is written. The tropical climate, to which they were unaccustomed; the hordes of savages by whom they were surrounded; the breaking up of the nefarious slave trade, which had been carried on for centuries all along the coast; the long distance that separated them from civilization; the hardships inseparable from all pioneer life, and at times the utter worthlessness of the emigrants sent out as colonists, were the no ordinary obstacles that confronted these founders of Liberia.

In 1838 the title of the chief executive officer of the colony was changed from agent to governor.

The period from 1834 to 1840 was marked by the tendency of some of the State societies to independent action. In 1833 public sentiment in Maryland favored ridding the State of slavery by colonization, and the legislature had appropriated $200,000, $20,000 to be expended annually for this purpose. The Maryland Society, under the lead of Dr. James Hall, purchased Cape Palmas as a site for a independent colony February 13, 1834. Dr. Hall had previously served as a physician in Liberia from 1831, and the settlement of Cape Palmas under his leadership from 1834 to 1836 was a noted event in the history of Liberian colonization.

It was conducted on strictly total-abstinence principles. Rum had been a favorite article received by the chiefs in exchange for their land, but Dr. Hall refused to allow it to be used for such purpose. In fact, it was not allowed to be imported into the colony at all, and all colonists at Cape Palmas were required to take a total-abstinence pledge.

The colony founded by the State of Maryland at Cape Palmas, following the example of the colony founded by the American Colonization Society in Liberia, set up as a sovereign State in 1854, and in 1857 was by treaty annexed as a county to the Republic of Liberia.

About the same time that the Maryland Society settled Cape Palmas the New York and Pennsylvania Colonization Societies, in coöperation, founded a colony at Bassa Cove, which maintained its independence for four or five years, and then was united to Liberia.

The Pennsylvania Society, in its independent action, proposed to found a colony on the William Penn principles of love and peace. At a time there was but one gun in the colony at Bassa Cove, and the natives becoming aware of the fact, attacked the settlement, surrounded and destroyed every house but the two where the gun had been seen by them, and they massacred most of the women and children. Such was the disastrous ending of this experiment.

In 1837 the Mississippi Colonization Society founded an independent colony at Sinoe, which united with Liberia in 1839.

The records of the Society show the general tendency of the colonists to engage in trade and traffic, more especially with the natives, to the neglect of agriculture. Various efforts were made

by the Society to correct this evil, and among other means employed for this purpose an industrial school was established at Millsburg in 1834, and another at White Plains in 1837.

The failure to make the most of agricultural pursuits has continued down to the present time, although there has been some improvement in this respect of late, especially in the cultivation of coffee. It is to be deeply regretted that the price of coffee in Liberia during the last two or three years has fallen from 17 to 18 cents a pound to 7 to 8 cents a pound, as the decline in price is likely to have a discouraging effect upon what appeared to be a most promising industry.

While the earliest settlements of colonists in Liberia were superintended by agents appointed by the United States Government and by the American Colonization Society, and were governed absolutely by the agents of the Society at first, and later the colonists were allowed to participate in their own government gradually as they were found competent to do so, the Society still retaining paramount authority and control, it was, however, from the first the purpose of the Society to found a free and independent Negro nationalty in the end, as is evident from the following article of the "Constitution for the Government of the African Colony of Liberia," adopted by the Society May 23, 1825:

"ART. 2. The Colonization Society shall, from time to time, make such rules as they may think fit for the government of the settlement, until they shall withdraw their agents, and *leave the settlers to the government of themselves.*"

Under the paramount control of the Society the functions of a well-ordered government were performed in its separate executive, legislative, and judicial departments, and the colony was slowly developing towards a condition that would justify the withdrawal of the agents and control of the Society, when an untoward event prematurely precipitated the necessity of immediate action.

As an important means of raising the necessary revenues for the support of the government, duties had been levied upon certain imports, which were paid for a time without protest; but at length a certain Captain Dring, a British trader, refused to pay, and thereupon the Liberian authorities seized his goods and sold them to pay the duties. Captain Dring made

complaint to his government, and this led to an extensive correspondence between the governments of Great Britain and the United States, in which the latter was called upon to state its relations to Liberia, and Mr. Upsher, the Secretary of State, did so in the following language:

"This Government does not, of course, undertake to settle and adjust differences which have arisen between British subjects and the authorities of Liberia. Those authorities are responsible for their own acts; and they certainly would not expect the support or countenance of this Government in any act of injustice towards individuals or nations. But, as they are themselves nearly powerless, they must rely, for the protection of their own rights, on the justice and sympathy of other powers.

"Although no apprehension is entertained that the British government meditates any wrong to this interesting settlement, yet the occasion is deemed a fit one for making known, beyond a simple answer to your inquiries, in what light it is regarded by the Government and people of the United States. It is due to Her Majesty's government that I should inform you that this Government regards it as occupying a peculiar position and as possessing peculiar claims to the friendly consideration of all Christian powers; that this Government will be, *at all times, prepared to interpose its good offices to prevent any encroachment by the colony upon any just right of any nation, and that it would be very unwilling to see it despoiled of its territory rightfully acquired, or improperly restrained in the exercise of its necessary rights and powers as an independent settlement.*"

The United States having thus disclaimed any political connection with or responsibility for the colonists of Liberia, and they not having been recognized as a sovereignty or declared their independence, Great Britain at once sustained the claims of her traders and denied the right of the colonists to acquire territory or to govern that which they claimed to have already acquired.

In this emergency the American Colonization Society, at its Annual Meeting in January, 1846, passed a series of resolutions, among which were the following:

"*Resolved*, That in the opinion of this Board the time has arrived when it is expedient for the people of the Commonwealth

of Liberia to take into their own hands the whole work of self-government, including the management of all their foreign relations, and that this Society should cease to exercise any part of the same.

"*Resolved*, That we recommend to them so to amend their constitution as is necessary for the accomplishment of this object.

"*Resolved*, That we recommend to them to publish to the world a *declaration* of their true character, as a sovereign and independent state."

In pursuance of these resolutions and with the coöperation of the Society, on the 26th day of July, 1847, the colonists published a declaration of independence and adopted a constitution for a republican form of government, modelled largely after that of the United States. Ever since that date Liberia has been a sovereign state.

In the agreement made between the Republic of Liberia and the American Colonization Society, under which the former became independent, among other things it was provided that—

"The Society hereby cedes all its public lands within the limits of Liberia to the said Republic, subject to the following provisions, viz:

"That the Government shall allow to emigrants the quantity of land heretofore allowed them by existing regulations (10 acres of land for each grown single person and 25 acres of land for each family) out of any unoccupied or unsold lands; and when the Government sells any of the public lands, every alternate lot, farm, or section, or square mile or miles, shall be left unsold, to be assigned to emigrants."

In the early years of the Republic of Liberia the territory on the West Coast of Africa, from the Jong river on the northwest to the San Pedro on the southeast, had been acquired by purchase from the native kings or headmen, a distance of about 500 miles on the seacoast.

The inability of the Liberian Government to settle up the northwestern part of this territory adjoining Sierra Leone or to effectively maintain its authority over the natives led to claims for damages on the part of British subjects residing therein and other serious complications, and after a prolonged controversy over the questions at issue, a treaty was finally ratified in 1888

which yielded to Great Britain all the territory from the Jong river down to the Mannah river, a distance of about seventy miles by the seacoast.

In 1892 France preferred claims, by virtue of "ancient treaties," to several points on the Liberian coast, viz., Cape Mount, in Montserrado county, Buchanan, in Grand Bassa county; Bulaw, in Sinoe county, and Garaway, in Maryland county, and an agreement was entered into at Paris, December 8, 1892, between duly authorized representatives of the two governments and was ratified subsequently by the Liberian Senate, under which, in consideration of the relinquishment of said claims and a readjustment of hinterland boundaries, all the territory between the San Pedro and the Cavally rivers, embracing about seventy-five miles of the southeastern seacoast of Liberia, was ceded to France.

This leaves the present territory of Liberia with about three hundred and fifty miles of seacoast and extending interiorward toward the Niger river about two hundred miles, thus giving an area of about 70,000 square miles.

This area affords ample room not only for her present population, which may be estimated at about 20,000 civilized people, largely of American origin, and 1,000,000 natives, but also for any increase of population likely to be made for many years to come.

There had been expended in the colonization of Liberia down to January 1, 1867, a period of fifty years, $2,558,907.10, making an average expenditure of about $50,000 a year.

From the date of the abolition of slavery in the United States and the consequent demands for the education of the great body of illiterate freedmen in this country, public interest in colonization and contributions for its support began to decline.

The total expenditures down to the present date amount to about $3,100,000. During the entire period about 21,000 colonists or emigrants have been sent out, at an average cost of about $150 *per capita.*

The history of the American Colonization Society is a record of most remarkable private Christian and philanthropic enterprise.

The purposes of its founders were—

1st. To ameliorate the condition of the free people of color—a proscribed and oppressed class—in the United States.

2d. To found a free, independent, and Christian nation in Africa, to become a potent factor in the regeneration of the Dark Continent.

3d. To aid in breaking up the inhuman and odious foreign slave trade, which had cursed the Western Coast of Africa for centuries.

4th. To gradually and peaceably relieve the United States of the evils of domestic slavery, which had been inherited from the mother country.

Enrolled among its thousands of active members have been the names of America's greatest statesmen, leading divines, and largest-hearted philanthropists—names foremost in the permanent history of the country—and their labor has not been in vain.

Thousands of free people of color from the United States have found prosperous and happy homes in the land of their forefathers through the agency of the Society.

Domestic slavery in the United States was abolished more than a generation ago, although not in the gradual and peaceable way contemplated by the Society. It might have been otherwise had the Society met with the coöperation it hoped for from the National and State Governments and the public in general. Most of the emigrants sent out prior to the emancipation of all the slaves in the United States were slaves set free by their masters for the express purpose of being sent to Liberia. In the great address of Henry Clay, delivered before the Kentucky Colonization Society in 1829, he presented elaborately prepared calculations showing the feasibility of the proposition to gradually emancipate all the slaves in the United States and colonize them in Africa. Mr. William C. Rives, of Virginia, also made an address in which he advocated the same view.

The foreign slave trade is a thing of the past, and the colony founded by this Society was more effective in destroying this abominable traffic on the five hundred miles of coast where it was most thriving than were the combined navies of Great Britain and the United States.

Liberia has stood as a sovereign Negro republic, recognized by all civilized nations, for more than half a century, and in later years has maintained its independence amidst an attempt at the forcible and apparently irresistible partition of the whole conti-

nent of Africa among the great powers of Europe. During that period there have been twenty-five presidential terms of two years each. The elections to fill the office have been conducted in a regular and orderly manner, in accordance with the constitution and laws of the land, and the thirteen different incumbents, with a solitary exception, have been commendable selections—men of integrity, and some of them of eminent ability. Liberia has shown a higher degree of civilization and ability for self-government than any other Negro sovereignty on the face of the globe, and her record is better than that of most of the Latin and mixed races of Central and South America.

The Government of Liberia is poor, sadly in need of more revenue, and thus liable to grant to foreigners unwise concessions—a monopoly of her rubber industry, a monopoly of her much-sought-for Kroo labor, and a monopoly of her mineral productions. There is danger that she may so heavily and injudiciously mortgage her estate that it will eventually lead to a forcible foreclosure by some foreign power that will be glad of a legal opportunity to take possession.

There is danger that for want of adequate means to support a system of public schools the education of her youth may be neglected, and thus illiteracy may threaten the stability of her government and the industrial prosperity of her people.

There is danger also in her weakness and inability to promptly protect all foreigners residing and transacting business through the scattered and isolated settlements of her domain in the full and secure enjoyment of their rights, and that by a failure to do so she may give excuse for interference by foreign governments under the plea of protection of their citizens.

Professor Alexander in his "History of African Colonization," published in 1846, says:

"The history of the colony may be said to be truly eventful: it is made up of disasters and propitious events. The number of valuable lives which have been sacrificed in this enterprise of benevolence is indeed great; and this alone has indeed caused us sometimes to pause and inquire, Is the object worth such an expense? This question can be better answered one hundred or two hundred years hence. The same question might have been asked with as much force when our shores were first colonized. If the project is successful, of which there is every reason

to hope, there will be no hesitation in answering that the laying the foundation of a great, a Christian, and a civilized republic in Africa will abundantly repay all losses and sacrifices of every kind."

While it must be confessed that the project has not met with the immediate success hoped for by its founders, on the other hand it certainly is not yet a hopeless failure. If we carefully look for the causes of slow progress, we shall find them not in the climate or resources of the country, but rather in the fact that so many of the emigrants had not the intelligence and character required for colonists, and that they all belonged to a race but recently emerged from barbarism and slavery.

Had the colony been aided by Congress " with the power, the patronage, and the resources of the country," as was expected by the founders of this Society, Liberia would undoubtedly have made much greater progress; but the policy of avoiding all entangling alliances and colonial acquisitions prevailed, and thus Liberia was left largely to her own resources.

Recently the Government of Liberia, through its duly accredited agents, Mr. Charles Hall Adams, of Boston, the Liberian Consul General in this country, and the Rev. Joseph C. Hartzell, D. D., of the Methodist Episcopal Church of the United States, Bishop of Africa, has approached the Government of the United States with propositions for a closer relationship between the two countries, and in view of recent events and the change of policy on the part of our Government, which appears to be impending, it is to be hoped that their efforts may be successful.

THE NATIVE RACES OF SOUTH AFRICA.

(Journal of the Royal Colonial Institute.)

Before turning exclusively to the subject of the paper which I have the honor to read to you tonight, I will ask you to glance for a moment with me at the map of Africa, in order that we may remind ourselves that this continent, although pre-eminently the home of the Negro and varieties of the Negro race, has also been the home of other higher races and of a civilization in Egypt which was old when Europe was still inhabited

by hordes of savages. Indeed, quite apart from the Egyptian, the Greek, or the Roman civilizations, which may be held to have come only slightly into contact with the Negro, we have in later centuries Arabs, Portuguese, Dutch, English, and French all founding states or colonies in Africa and all undoubtedly coming into some contact with the Negro; yet, with civilization thus upon his borders from time immemorial, the Negro has remained uncivilized, apparently almost unchanged. Civilization in Africa is like an embroidered fringe to some sable garment. It lines the coasts, but the heart of Africa is for the most part as savage today as if civilization were an idle dream. Of the contact which the Negro race had with the older civilizations of Egypt, Greece, and Rome I have spoken guardedly; at the same time evidence even in the last few years has been brought to light which clearly indicates that the habitat of these Negroid races was in prehistoric and early historic times much wider than it is today. In France and Malta prehistoric evidence of the Negro at a very early date has been found. During historic times in the dynasties of Egypt there are traces of him, and now in the very latest archæological discoveries in Egypt among those wonderful tombs of the predynastic period, to which an antiquity of at least 5,000 years before Christ is assigned, unmistakable figures of the Negro have been discovered, described, and exhibited by Professor Flinders Petrie. We are thus led to believe that the Negro race is not a young race upon the earth; that it has not been entirely cut off from contact with higher progressive races, and that it is only in later historic times that it has been practically confined to Central and Southern Africa.

THE NEGROID RACES OF AFRICA.

In referring thus to the relationship between the Negroid races of Africa and civilization I have no desire to disparage the native. I recognize that he is not without a certain dignity, and that he frequently displays noble human traits in his character; but what I am desirous of making clear is that in considering the great Negro family we must neither allow ourselves to be blinded by sentiment nor rendered callous by indifference, but honestly endeavor to seek such facts as are to be ascertained with reference to this strange people, who have no history and but little knowledge of their own. We English, pre-eminently among

European races, have incurred great responsibilities towards these natives, and it is our duty, by the aid of our knowledge of the human race and its possibilities, to endeavor, without bias, to understand them, and honorably to do for them what seems wisest and best, both in their interests and ours.

With regard to the term Negro, I am using it in its wide ethnological sense, and, although I recognize that it embraces many racial varieties, I select the term as the only comprehensive one which can be fairly applied to those races found chiefly south of the Sahara, in Africa, today, who have certain striking physical features in common and who are invariably regarded and described as native races of Africa. The most important physical features common to these races embraced provisionally under the wide term Negro are:

1. A thick skin from black to yellowish brown in color.

2. Prominent facial bones, including both upper and lower jaws and cheek-bones; thick, protruding lips, and a short, flat, snub nose, deeply depressed at base, broad at extremity, with dilated nostrils and concave ridge; a long and not badly shaped head, an exceedingly thick skull, and a somewhat small cranial capacity or brain accommodation.

3. A growth of wool, in place of hair, on the head and other parts of the body.

With most of these peculiarities all of you, whether you have visited Africa or not, are probably acquainted. But in reference to the last it is necessary to say a few words. The covering of the head of a Kafir or Negro is usually described as a rough shock of woolly hair, and even such well-known authorities on anthropology as the late Professor Huxley continually speak of the woolly hair of the Negro. Now, to be more accurate, this covering is wool—wool almost identical in microscopic structure with what you see on the sheep's back—and not hair. On this subject Mr. P. A. Brown, who has made it his special study, shows conclusively that, unlike true hair and like true wool, the Negro (so-called) hair is flat, is spirally twisted or crisped, and has no central duct, while the outer surface of each fiber is covered with numerous rough-pointed filaments adhering loosely to the shaft, by virtue of which peculiarities "the Negro pile will felt like wool, whereas true hair cannot be felted." Nevertheless, in a tropical climate wool has advantages over hair, for

it is a wonderful non-conductor of heat, and therefore a better protection against the sun. The Negroid races enjoy a considerable, though not complete, immunity from the diseases so fatal to Europeans in the tropics, such as malaria and dysentery; but they are liable to virulent attacks of other infectious diseases common in temperate latitudes, such as consumption (tuberculosis), especially when dwelling in European towns.

In South Africa the three varieties of native race known to Europeans from the earliest days of colonization are the Hottentots, Bushmen, and the various Bantu or Kafir tribes. They differ widely and materially from one another, and also from the typical Negro of the West Coast of Africa. Still, they all have some Negroid characters in common and are undoubted varieties of the Negro family.

To take these native tribes in the order of their introduction to the Dutch and English settlers in South Africa, we will begin with—

THE HOTTENTOTS.

Most writers aver, and certainly there is considerable evidence to show, that the Hottentots and Bushmen, to whom, we shall see, the Hottentots are closely allied, have been inhabitants of Southwestern Africa from a very remote period. When first discovered, in the fifteenth century, by Portuguese navigators, who bestowed on this people the name Hottentot, they occupied the cape peninsula and surrounding country. In later years, when the Dutch settlement was founded by Surgeon, afterwards Commandant Van Riebeck, at the Cape, the Hottentots were not only a source of considerable trouble to the early settlers, but were themselves being pressed upon to the north and east by the encroaching Kafir or Bantu tribes. Careful records were kept by Van Riebeck, and a couple of quaint extracts from his diary during 1659, the eighth year of occupation, will be sufficient to show what dangerous neighbors these Hottentots were, and what anxious, troubled times the early settlers had. On May 20, 1659, Van Riebeck writes in his journal as follows:

"We see that the Caepmans (an old Dutch word applied to the Hottentots) are not to be won by kindness, and that they threaten to kill all our cattle before they leave off, and to kill all who try to prevent them.

"Eva (a Hottentot girl, who acted as interpreter) alone stays in the commander's house, and, seeing and hearing all the preparations that are made, for, understanding Dutch well, they are not to be concealed from her, she seems much dejected. . . . We assured her . . . we had now borne the insolence of the Caepmans too long, and had even on Sunday last requested them, through her, to make peace, which they not only would not accept, but had besides cruelly murdered a free burgher in the afternoon, and, in addition to what they had taken before, had carried off more than seventy sheep and forty cattle, a matter which was most displeasing to the Almighty when committed by such men as they were, who did not know Him, and that God therefore allowed us not only to offer all possible resistance, but to do them all the injury in our power, in order that, as they would not be influenced by kindness, they might be brought to a better understanding and behavior by force, to which righteous cause God would lend His support and aid."

"June 3d.—Wet weather, as before, to the prevention of our operations. Our people, who are out against the plundering Hottentots, can effect nothing; neither can they effect anything against us. Thus, during the whole week they have been vainly trying to get at our cattle, and we have been trying vainly also to get at their persons; but we will hope that we may once fall in with them in fine weather, and that the Lord God will be with us."

There we have the two most striking features of South African history in a nutshell: the determination of the European to found his colony among the natives, and the crude, narrow, but sturdy religious faith of the earliest of these European colonists, the South African Boers.

But let us consider the Hottentot "in fine weather."

The word Hottentot is a foreign term, and the people to whom it is applied call themselves "Khoi Khoin," which means "Men of Men." The Hottentots, or "Men of Men," are yellowish-brown in color. They are slightly under medium height, with small hands and feet, a face thinner than the Bantu face, but with high cheek-bones and projecting lips. The nose has the Negroid character. Their hair, or strictly their wool, is arranged

in curious isolated tufts over the scalp, and in this respect, as well as in their color, they resemble the Bushmen.

The Hottentots are, however, of greater stature than the Bushmen. They speak a distinct, though not dissimilar language, and from their mode of life undoubtedly occupy a higher position in the scale of humanity than their wilder neighbors. There are several varieties of Hottentot, the most numerous being the Namaquas and the Korannas. One physical feature which they possess in an extraordinary degree, and which is also shared to some extent by the Bushmen, is a hollow back and great developments of fat on the lower limbs. In some of the Koranna women this fatty development assumes enormous proportions. Now, with reference to this development in the Hottentots and Bushmen as well as with regard to the peculiar tufted arrangement of the hair, which leaves bare spaces of scalp visible, I will offer you an explanation. It is theoretical, and you may estimate the value of it as you feel disposed. Nevertheless, the physical features of an individual or of a race have but little interest unless we endeavor to arrive at some comprehension of their true significance. I will therefore submit to you my explanation of these phenomena, and perhaps it may serve as a subject for reflection until some one can give you a better one.

South Africa is largely a barren country, especially the southwestern portion of it, where the Hottentot and Bushman races are chiefly found. It is subject also to periods of prolonged drought, and consequent famine among men and beasts. At these times animals are frequently reduced to dire straits for food, and we see in the large, fat tail of the Cape sheep, as we see in the humps of the dromedary and camel, a provision of nature to meet the peculiar demands of life in a desert country—in other words, an adaptation to environment. These accumulations of fat are reserve stores of food found of inestimable value to the fauna of a desert country, where great fluctuations in the food supply are experienced. The peculiar developments of fat on the Hottentots are, I believe, for precisely the same purpose, and are directly the outcome of a similar adaptation to environment.

In the same way I believe the tufted head of the Bushman and Hottentot is nothing less than a stalking cap provided by nature, another adaptation to the requirements of his environ-

ment, and developed in course of ages, like the reserve stores of fat, by a process of natural selection. The Bushman has neither flocks nor cultivated land; he travels about with the herds of game and preys upon them. Armed with a bow and arrow, he has to be a clever stalker, and no one who has noticed the brown head, dotted over with woolly tufts, in its natural surroundings will fail to notice the resemblance between the two. The color is almost identical with that of the Veld, and the hair tufts are an exact imitation, on a small scale, of the arrangement of the Karoo bush, which occurs in the shape of isolated tufts on the bare surface of the earth, and is itself a small tufted shrub. Peering out from among these bushes, or from behind an ant-heap, the brown dotted head is scarcely visible, where the black thick pile of wool of a Bantu or Kafir would be readily seen, But the Bantu have flocks and herds and cultivate the ground, whereas the Bushman is a hunter pure and simple; hence the greater value to him of this natural stalking cap.

With regard to the origin of the Hottentot, there can be little doubt that he is closely allied to the Bushman. The physical features already referred to, common to both races, are so striking as to be incapable of explanation on any other hypothesis than that of at least a partially common origin. Hahn maintains them to be divisions of the same race. The philological researches of Dr. Bleek, showing a similarity in the Hottentot language with the Coptic, suggest a kinship with the old Egyptians, and it has been suggested that the Hottentots are the result of the intermingling of some Coptic or other North African race with the Bushmen. The Bushmen were, as we shall see, scattered over the borders of the Libyan deserts even in historic times, and have therefore been in contact with the old Egyptian race possibly from a remote period.

The Hottentots, when first known to Europeans, possessed horned cattle and the fat-tailed Cape sheep, in which the tail weighs six to seven pounds. They lived in small communities. in kraals or villages. The kraal is a collection of huts, and the Hottentot hut was a poor hovel of wickerwork, covered with reed and grass mats. They sometimes cook their food, but not always, and they do not despise carrion. The lowest of the Hottentot tribes were those living on the seashore and at the mouths of rivers, where they subsisted chiefly on shell fish, and probably

founded those shell mounds which are found buried today beneath sand and bush, and which are in many instances of considerable age. The Hottentot language, which is totally different in construction from other South African languages, has, as I have said, according to Dr. Bleek, its nearest relations in North Africa. It is still spoken by about 20,000 Namaquas and Korannas, but the bulk of the race today speak Dutch. Many within the Colony are the descendants of slaves, and the whole race has been so long associated with the Dutch farmers who first settled in the western districts of the Colony that the Hottentot language has practically died out among them, while they have largely adopted European dress.

Although the owners of herds, the Hottentots knew nothing of agriculture and depended entirely for vegetable food on wild roots and fruits. They were in this respect intermediate between the Bushmen and Bantu tribes, although they have no blood re-relationship to the latter, and if they owe a slightly higher mode of life than that of the Bushmen to any racial element, it is, as already stated, probably due to some North African strain.

Their dress was made of the skins of sheep and other animals. The skins were sewn into karosses or rugs, used at night and in cold weather, thrown aside during the day when warm. Their heads were adorned with bits of copper and shells, leopards' teeth, and any glittering ornaments they could obtain. They rubbed fat on their bodies. Their weapons were bows and arrows, the latter occasionally poisoned ; club-headed sticks or knob-kerries for throwing, and assegais (spears). They had some knowledge of smelting iron, but never used copper, which is abundant in Namaqualand, for anything but ornaments. They still manufacture a certain beer or intoxicating drink from wild honey, though this is never very intoxicating and only occasionally obtained ; and they smoke dacha, a kind of wild hemp, identical with the "bhang" of India, the "hashish" of the Arabs, and the "cannabis indica" of the British pharmacopœia. In its effects it is like opium, but causes more mental excitement in the earlier stages of narcotism.

They believe in ghosts and witchcraft, but have no definite idea about a God, although a form of ancestor-worship exists.

They are a merry, light-hearted race, fond of dancing and

feasting—when opportunity offers. While food lasts, there is neither anxiety nor grief, nor thought for the morrow.

They practice polygamy, and purchase their wives for a few cattle, which are, however, usually slain at the wedding. They are incapable of prolonged thought, and when first discovered by the Dutch could not count beyond ten.

Each kraal or village had its hereditary chief, with limited powers, but there was no great tribal chief; hence their speedy downfall before the more highly organized Bantu tribes. Justice was administered by a court consisting of all the men of the kraal.

BUSHMEN.

The Bushmen are a race of pigmies, about four feet in height. They are yellowish-brown in color, with tufted wool on the scalp; bright, sparkling eyes; high cheek-bones, and small feet and hands. They resemble the Hottentots, as already pointed out, in many respects, but between the two races an inveterate hostility constantly existed; yet a clan of Hottentots would sometimes have a party of Bushmen attached to it. Mr. G. M. Theal, the industrious South African historian, to whom South Africans now and for generations to come will ever be indebted, writes of the relationship between them as being "of the nature of a treaty. The Bushmen gave notice of approaching enemies and abstained from plundering their allies; the Hottentots prevented them from starving when game was not to be had. With these exceptions, the Bushman's hand was against every man, and every man's hand against him."

The Bushman, although chiefly today found in the deserts of the southwest, has a much wider distribution than the Hottentot. He existed throughout the Cape Colony when first colonized, living in the mountains and kloofs, and he was met in large numbers by Stanley on his Central African march, where he describes the pigmies as having a relationship to the higher native races similar to that which once existed with the Hottentots. There is little doubt also that the Bushmen belong to the same race as the pigmies described by the Greek historian Herodotus, "found beyond the Libyan deserts."

The Bushmen are classed with the Australian aborigines, as the lowest races in the human scale, and the cranial capacity,

which is about equal in these two races, is lower than in any others.

The Bushmen are a race of hunters, and they live essentially the same life as the Cave men of Europe once lived. They possess neither flocks nor herds, nor do they cultivate the ground. They are dependent for food on the game they kill, the carrion they find, and the wild roots and fruits of the bush and the desert. They are nomads, and follow the large herds of game in their migration just like any other carnivorous animal. Their habitations are of the crudest, being little more substantial than the nests of the gorilla and the chimpanzee. They live in caves covered with a few branches, in a circle of thorn trees covered with skins, or in holes in the ground sheltered by a few sticks and stones and covered with a skin. "A little grass at the bottom of the hole formed a bed, and, although it was not much larger than the nest of an ostrich, a whole family would manage to lie down in it." The Bushmen have a sense of direction and locality in the veld almost equal to that of animals, and powers of vision and observation which make them wonderful hunters and trackers. These little folk are capable of enduring long fasts, and make up for it whenever they get the chance by gorging themselves with meat. They take no thought for the morrow and seldom preserve meat for future use when they have the opportunity. Their weapons are short wooden bows and arrows pointed with bone and dipped in poison. The poison is obtained from snakes, from a species of caterpillar, and also from plants. They make pits for entrapping game, and also conceal poisoned stakes in the game paths and near fountains. They have a curious language, with a number of clicks in it; it contains no word for any number higher than three, anything beyond that being described as a great many. The language is distinct from that of the Hottentots, though the two languages have clicks and other elements in common. The rearing of cattle by the Hottentot places him on a much higher level than the Bushman; but, curious to relate, this little race, as if to establish its claim to humanity, has a rude knowledge of art. On the walls of caves and the rocky faces of a cliff, or on stones round some fountain, rough figures of animals and men are cut. In some instances these are colored, and the colors remain unchanged on the rocks for many years. The Bushmen have one

or two wives, as a rule, and are entirely independent, recognizing no chiefs.

I have already compared the Bushmen to the Cave-dwellers, men of the Paleolithic or early Stone Age in Europe. Stone implements of almost precisely the same designs, including scrapers, arrow-heads, and knives, have been discovered in the vicinity of old Bushmen dwellings, and although the round digging stone, a circular stone with a hole in the middle, which is used for weighting a pointed stick in digging up roots, is almost the only stone implement in use among them today, there is little doubt that they used stone arrow-heads at a comparatively recent date. Excellently shaped stone arrow-heads, of which I have specimens in my possession, have been discovered round the margin of existing vleys or swamps, and in other deposits of recent origin, which render their comparatively modern date almost certain. In addition to these stone implements, others of older pattern and remote antiquity are also found in the drift of South African rivers. I have given an account elsewhere of some of these Paleolithic implements in South Africa and the deposits in which they were found. I believe their antiquity to be at least as great as that of the river-drift implements in Europe, and looking to the fact that some stone implements are even yet in use among the Bushmen, I think it quite probable that this, the lowest of living human races, is descended from the South African Paleolithic man. Moreover, what I have already observed with regard to the adaptation to environment, as evidenced in the fatty developments of the Korannas and the tufted wool in both Hottentots and Bushmen, would, if this interpretation of the significance of these phenomena be accurate, argue that the Bushman is the true aboriginal inhabitant of southwestern Africa, and that he has been there from a very remote period of time, for the natural selection which would lead to the development of these peculiarities could only operate to this extent during a very long period. The relation of the Bushmen to the Stone Age in Africa is an extensive subject, on which I must not attempt to say more here. It is, however, full of human interest for all of us, and I draw your attention to it in passing.

KAFIRS OR BANTU TRIBES.

The last and most important race which we have to consider is the Bantu. This is a generic name given to all the Kafir and Zulu tribes of South and Central Africa. The word Bantu is of native origin, and means people. The Bantu vary from black to brown in color, and are much more like the typical West Coast Negro in appearance than either the Bushman or the Hottentot. The hair is not tufted as in these races, but is a closely packed mass of thick black wool.

Nevertheless, between the Negro of the West Coast and the Kafir or Bantu a considerable difference exists. The Bantu tribes I believe to be the result of an intermingling of a Libyan or Arab race with the typical Negro of the West Coast. The Negroid element undoubtedly predominates, especially in the common people, but the nose is more prominent, the cast of face higher than in the pure Negro, and in the families of the chiefs the features are often almost aquiline. The Bantu are certainly finer in appearance and more dignified in manner.

In South Africa these tribes form three distinct groups—the tribes of the coast, the mountains, and the interior. As these regions have different physical characters and climates, so do their Bantu inhabitants vary in character and even in language. There is as much difference between a Zulu of the coast and Bechuana of the interior as between an Englishman and an Italian. The coast tribes are too numerous to mention by name, but they include such well-known peoples as the Amakosa, Amatembu, Amapondo, and Amazulu. They live in the country south of Delagoa bay, lying between the mountains and the sea and extending through Natal and into the Eastern Province of the Cape Colony. Most of these tribes derive their titles from the name of their first great chief or founder; thus the Amakosa are they of Kosa; the Amatembu, they of Tembu. The coast tribes are physically a fine, tall, stalwart race of warriors, and their history is one long succession of fierce tribal fights and the establishment of numerous petty tyrannies. As the frontiers of the Cape Colony were gradually pushed out beyond the territories of the Hottentots and Bushmen, who were retreating westward before the encroaching Bantu, the colonists came into contact and into conflict with these fierce and haughty Kafir clans. From that

time to this we have had continuous wars with them, and none of us in our time are likely to forget either the Zulu or the Matabele campaigns. The Matabele, although situated today in the interior, are a true coast tribe, being an offshoot of the Zulu nation. The coast tribes are a strong, aggressive people, and at the time of the Dutch settlement in South Africa were invaders making their way down the east coast. I served in the Gaika-Galecka campaign in 1878, and thus had personal opportunity of observing the indomitable courage which these men showed against superior force. On the inner slopes of the great mountain ranges running parallel with the coast are found the mountain tribes, and of these the most important are the Swazis and the Basutos. Basutoland is a magnificent mountainous country—the Switzerland of South Africa. Its valleys are well watered, fertile, and thickly inhabited by one of the most intelligent and most prosperous of the Bantu tribes.

Farther inland are the interior plateaus of South Africa and the interior Bantu tribes, such as the Batlapin, the Baralong, and the Bakwena, all of which may be grouped under the term Bechuana. To the north again are innumerable branches of the great Bantu family. Through Rhodesia, in British Central Africa, the East Africa Protectorate, up almost to Fashoda, the Bantu tribes are found, all with physical features in common and all from the Congo to the Indian ocean speaking, with dialectic differences, practically the same language. For example, take the following words:

English.	*Amakosa (Coast Kafir).*	*Bechuana.*	*Delagoa Bay.*	*Swaheli.*
Beef.	Inyama.	Nama.	Inyahmo.	Yamo.
Three.	Matatu.	Mararu.	.....	Madato.

The Bantu language, when uncorrupted by Hottentot clicks, is euphonious and has a certain alliterative concord, consisting in the repetition of the same letter or letters at the beginning of many words in the same sentence. The following sentence will illustrate this:

My sins are many; they possess the heart until there is no forgiveness.
Izano zani zininze zihleli entliziweni zide, zingate nakuxolelwa.

This alliteration is due to the system of inflection by prefixes instead of by the terminations of the word and has a curious

musical effect on Bantu speech. The last word has a click in it and is a Hottentot corruption.

The intermingling of the Bantu and the Hottentot has gone on to a considerable extent wherever the two races have come into contact. Thus among the Amakosa in the coast tribes is a strain of Hottentot blood, and among the Batlapin of Bechuanaland is a still larger mixture of the Koranna Hottentot. This inter-breeding with the Hottentots has modified the language by introducing clicks and other corruptions into it, and also modified the color of many Kafirs to a light brown. The dwellings of the Bantu are usually rounded, well-made huts of branches thatched with straw. They vary somewhat in different tribes, some having a sort of small veranda; others having an inclosure of reeds in front of the door, which forms an excellent roofless ante-room, where cooking and eating can be carried on in the open air, while, at the same time, some shelter from the wind and sun is obtained. The huts are collected in villages or kraals, and are variously situated, according to the peculiar circumstances of the tribe to which they belong. Thus among the Mashonas they are perched on hills and rocky fastnesses, which afford some sort of security against the raids of their implacable foes, the Matabele. In other cases they are in open fertile valleys. Among the Bechuana and other interior tribes a better class of hut, with perpendicular walls, containing one central circular room and several outside apartments, is also found, and these were usually surrounded by a court-yard, inclosed with a sort of wooden stockade. These superior dwellings are evidence of what is no doubt the case, viz., that the interior tribes are more advanced in Bantu handicraft than the coast tribes. The latter are, however, a physically finer and a braver race. The weapons of the Bantu are assegais (spears), long for throwing and short for stabbing at close quarters. They also carry a shield and kerries, or clubbed sticks. They have considerable knowledge of the arts of iron smelting and molding, pottery and wood-carving. The tribal organization among the Bantu is considerable. Each tribe is presided over by a great chief, with petty chiefs ruling divisions of the tribe under him. The great chief usually comes of an ancient stock, and all the offshoots of his family are of aristocratic rank, more or less exempt from obedience to the laws which govern the commonalty.

The common people are theoretically the property of the rulers, and an offense against their persons is atoned for by a fine to the chief. The chief has a body of councilors around him, and with them he both makes the law and administers it. From the courts of the petty chiefs there is an appeal to the great chief. The only punishments are fines and death. The Kafir dress is made of skins. For the chiefs the skin of the leopard was reserved. The skin of all other animals might be used by the people. These skin mantles are now largely replaced among the colonial Kafirs by European blankets. Ornaments of shells, teeth, and beads strung on strips of skin are worn in the hair and on the body by both sexes. Horned cattle are the wealth of a Kafir, and tending them is the only labor the warrior thinks worthy of a man. They are an agricultural as well as a pastoral people, but the women do the heavy hoeing work in the fields, and the men milk the cows. Manual labor is reserved entirely for the women, the Kafir maintaining that fighting and robbery are the only fit occupations for a gentleman.

The Bantu have a superstitious belief in departed spirits and other occult agencies, chiefly evil, whom they seek to propitiate by sacrifices. The spirits of great departed chiefs are believed to possess great powers, and are thus frequently sacrified to. The detection of so-called witchcraft is practiced by a host of witch doctors, both male and female, in a most diabolical manner, and is the cause of great cruelty and injustice. Any one accused and found guilty of witchcraft has his property confiscated to the chief, and is put to death by torture, so that as soon as a man begins to acquire wealth his life and property are in danger.

Wives are purchased with cattle, and vary in number, according to the buying powers of the purchaser. The warrior was, however, not always entirely dependent on purchase for obtaining his wives, for during the continuous intertribal fights which went on previous to European occupation the women of the vanquished were invariably carried off by the victors, and became the wives of their masters. This was continually the fate of the Hottentot clans in the earlier days, and this practice was carried on by the Matabele systematically until the time of their downfall before the pioneer forces of Dr. Jameson, who by their

victory put an end to one of the most iniquitous and blood-thirsty tyrannies that ever existed, even in Africa.

Within the limits of a paper of this length it is impossible to consider fully all that appertains to the origin, history, manners, habits, customs, and beliefs of these native races; but I hope that, without wearying you, I have said enough to bring a fairly accurate picture of these people and their life in a natural state before you, and in describing this life I have purposely, as far as possible, described it previous to its being affected by colonial administration.

NATIVE POLICY.

The question which now arises and which is of the greatest interest and importance to us as British subjects is:

Has the effect of British colonization in South Africa upon the native races been for good or for evil?

In America, in Australia, and in New Zealand the history of the native races is a sad one. They have dwindled away and are dying out before civilization. In South Africa no such pathetic spectacle presents itself. The native races under British rule have increased and are increasing in numbers and also in peace and prosperity. Broadly today the effect of colonization may be said to be:

1. The suppression of slavery.

2. The destruction of petty tribal tyrannies, the very principle of whose existence was the robbery, slavery, and destruction of their weaker neighbors.

3. The gradual conversion of the native to the belief that human labor is not without its dignity for men as well as women.

4. The establishment of tribunals uninfluenced by the juggling knavery of the witch-doctor, where justice alike for the rich and the poor, for the chief and the follower, may be obtained.

These effects constitute forces for the great, the increasing, the permanent welfare of the natives, and they are an honor to British colonization and British rule. But, to be honest, let us ask ourselves if we have done these people no evil. Remember, we have taken their country; we have conquered them, made ourselves their rulers; we owe them some recompense, and, to be frank, we must admit that our good is not without some admixture of evil. That the good transcends the evil; that it far more than

justifies our conquest, I believe; still it behooves us to reduce the evils of civilization among the natives to the lowest possible point.

NATIVE LIQUOR TRAFFIC.

The liquor traffic among the African natives I believe to be an evil and a great one. Unchecked by legislation, this traffic, whether in the hands of British or other merchants, assumes large proportions. For the credit of our race, be it said that through the majority of our protectorates and colonies in Africa this traffic is either prohibited or under strict supervision. In the little Orange Free State the Boers have suppressed it. In fact, in South Africa the two chief offenders are the Cape Colony and the Transvaal.

For the disappearance of the aborigines before civilization in other parts of the world alcohol has in a large measure been responsible. The Bantu tribes in South Africa have increased and are increasing. It is true that the Bushmen are disappearing; but this would probably have been their fate at the hands of the Bantu if European colonization had never occurred, and their implacable hostility to the early Boer settlers undoubtedly led to terribly repressive measures on the part of the Boers. The Hottentots have probably suffered most from the effects of alcohol in the Cape Colony, for they were at one time the slaves and are today the servants chiefly of farmers in the western province of Cape Colony, which is the center of the brandy industry, where "Cape smoke" is manufactured and is very cheap and plentiful. They have not, however, diminished in numbers. The question of the native liquor traffic in Africa was introduced to the Brussels conference in 1889–'90. It has been referred to by several writers, and has received most able treatment and condemnation at the hands of Colonel Lugard in an article which appeared in the "Nineteenth Century." This traffic has its advocates, strangely enough, as well as its opponents. The signatory powers to the general act of the Brussels conference in 1889–'90, including Great Britain, Germany, France, Belgium, and most of the other European powers, dealt with this matter, and being, to quote the words of the act,

"*Equally animated by the firm intention of putting an end to the crimes and devastations engendered by the traffic in African slaves,*

protecting effectively the aboriginal populations of Africa, and insuring for that vast continent the benefits of peace and civilization," *resolved that* "*within a zone, extending from the 20th degree north latitude to the 22d degree south latitude, . . . where it shall be ascertained that, either on account of religious belief or from other motives, the use of distilled liquors does not exist or has not been developed, the Powers shall prohibit their importation. The manufacture of distilled liquors there shall be equally prohibited.*"

Let us hope that after this compact the Powers will fulfill their duties; but, as I have said, there are advocates of, as well as objectors to, this traffic, and not a few of the former are to be found in the Cape Colony, which is responsible for its own internal affairs and not governed by imperial legislation. I will, therefore, place my own experience, which happens to be considerable, on record.

During a sixteen years' residence in South Africa I have come into contact with natives employed in the towns, on farms, and in very large numbers on the diamond-fields and the gold-fields, and I have invariably found that where alcohol was accessible to the natives it wrought havoc among them. It is not difficult to understand that it should do so. To devour meat to the utmost excess when opportunity offers is the normal habit of the Bushman. It is so in an only slightly less degree with the Hottentot and the Bantu. Meat is a luxury which, when opportunity offers, a native in his natural condition would consider it folly not to indulge in to the limit of his feeding power. Alcohol appeals to the native in precisely the same way. He is unconscious of any moral obligation on the subject. Alcohol is apparently intended to be drunk, and he drinks it with the same natural, robust appetite with which he would gorge himself on the flesh of an antelope or an ox. Thousands of these men, brought for the first time in their lives within reach of spirit, which was supplied to them at one time on the diamond-fields and is supplied them today on the Transvaal gold-fields, have come under my immediate notice as a medical officer. Where Kafirs are earning wages, and are enabled to purchase liquor, from ten to twenty per cent. of them are constantly and continuously incapacitated by drink. The liquor sold to natives is invariably of the vilest quality, and many of the natives are killed outright by it, while many more acquire pneumonia and

other fatal diseases as the result of exposure when drunk. Moreover, the half-drunken native is a dangerous criminal; sober, the Kafir workman is fairly honest, law-abiding, and peaceful; drunk, he makes murderous assaults on his fellow-natives, and even white men, with all the readiness of a savage instinct no longer restrained by fear of consequences.

The fights which occasionally spring up on the mines among the natives when excited by drink often result in the death of several of their number. These seem to me facts more relevant to the question than the evidence of travelers who go from one native kraal to another in the interior of Africa, where the means of obtaining liquor are restricted, and where, we are told by some of the pro-liquor advocates, their is no more drunkenness among the natives than in the large cities of England. The comparison is misleading. I am no apologist for the intoxication of white men. It is, of course, an evil among them as among the natives, but the magnitude of it is infinitely greater among the natives. On the gold mines and at the diamond mines in the old days, near Kimberley, the conditions requisite for comparison between the effect on the two races were perfect. There were white miners and natives both employed in the mines under similar circumstances, and both with equally free access to liquor. A white man who absented himself on account of drink soon lost his billet; the mine manager who dismissed his drunken natives would soon have no natives at all. Not one per cent. of white men were incapacitated from drink, while from 10 to 20 per cent. of natives continually were so. And you may take it for practical purposes that the evil of alcohol, where freely obtainable among natives, is to the evil created by alcohol among white men as twenty to one. Alcohol is the one stain on native labor in Africa; in other respects that labor is in itself an education and an improvement.

PROHIBITION.

For the prevention of this evil there is one remedy and only one. It is the total prohibition of liquor traffic among the natives. In Rhodesia this prohibition obtains and is enforced. In Bechuanaland the native chief Khama has steadily forbidden the importation of liquor among his people, and in this attitude he has in the recent annexation of Bechuanaland to the Cape

Colony been supported by Her Majesty's government. Natal, Basutoland, and the Orange Free State enforce prohibition.

In the Cape Colony are many prominent men keenly alive to the evil and anxious to abate it, and the name of Mr. Rose Innes will always be honorably associated with this endeavor. But in the western province of the Cape Colony are a number of brandy and wine farmers, and liquor is a large vested interest. Vested interests are delicate matters to deal with by representative governments where these same vested interests represent a number of votes. Cape politicians have found this one so. I am, however, glad to say that wherever in arranging the government of new territories it has been within his power, Mr. Rhodes has gone in firmly for prohibition. In addition to Rhodesia, restrictions on the liquor traffic, though not, I am sorry to say, prohibition, have been imposed in the Transkeian territories, largely populated native districts recently added to the Cape Colony.

The thousands of natives employed in the diamond mines are, by the system of keeping them in compounds when not in the mines, protected from the ravages of liquor, which, were they at large, would be readily obtainable by them under the laws of the Cape Colony. This work was principally the outcome of Mr. Rhodes' policy in regard to these diamond mines, and for the natives a most invaluable work it has been. As Mr. Rhodes is regarded by a number of well-meaning but ill-informed people in this country as an ambitious maker of empire, to whom the natives are no more than the dust under his feet, I am glad to be able to ask your attention in connection with this subject to the really great work for the natives which Mr. Rhodes has done.

In connection with the repression of the native liquor traffic in Africa, two English statesmen deserve to be honorably remembered. They are Lord Salisbury and Mr. Chamberlain. It is chiefly to Lord Salisbury's efforts that the liquor clauses of the Brussels (Slave Trade) act are due, and Mr. Chamberlain has not only publicly condemned the traffic, but as Colonial Secretary he stipulated for its exclusion from Bechuanaland when that territory was incorporated as a part of the Cape Colony.

In justice to the Transvaal, it is only fair to say that an excellent act prohibiting the sale of liquor to natives has recently been passed by the Volksraad. It is an ornament to their statute book, but there for the present its claims to admiration end. The

best friend of the Transvaal cannot deny that the liquor traffic among natives on the Witwatersrand mines is still an appalling evil. It is true this traffic is illegal, but it goes on. It is to be hoped that the Transvaal government will eventually enforce respect for their law on this matter. When they have done so, they may fairly claim to have surpassed the Cape Colony in suppressing the greatest evil to the native races in Africa. You will thus see that, in spite of shortcomings, the colonists of South Africa of late years have in the main recognized the evil of the native liquor traffic; but wherever in Africa, Central or South, it still exists, it is an evil crying trumpet-tongued to every race and every government making the faintest claim to civilization within whose realms it may be found.

NATIVE LABOR.

The labor question, so intimately bound up, unfortunately, with that of liquor, is one on which I have already expressed an opinion. I believe the dignity of labor is the first lesson the native has to learn, and that is the first step in his social advancement. The prosperity and wealth of Basutoland are largely owing to the fact that the men go in great numbers to the diamond mines and gold mines and return with their earnings to Basutoland. Here, where liquor is prohibited, in addition to cattle they have learned to value cotton and woolen fabrics, as well as small articles of cutlery, earthenware, and furniture in their dwellings.

The plow is gradually taking the place of the hoe, and agriculture is thus increased and improved. All this is good for the native and beneficial to British trade. In an act entitled The Glen Grey act, passed by the Cape government in 1894, at a time when Lord Loch was governor of the Colony and Mr. Rhodes prime minister, the principle of the duty of labor devolving upon every able-bodied native living in the Colony was affirmed, and a labor tax emphasizing this was levied. The act enjoins that "every male native residing in the district, exclusive of natives in possession of lands under ordinary quit-rent titles, or in freehold, who, in the judgment of the resident magistrate, is fit for and capable of labor, shall pay into the public revenue a tax of ten shillings per annum," unless he can show to the satisfaction

of the magistrate that he has been in service beyond the borders of the district for at least three months out of the previous twelve, when he will be exempt from the tax for that year, or unless he can show that he has been employed for a total period of three years, when he will be exempt altogether.

Other territories than Glen Grey have been and may be brought under the operation of this act. The act contains many other excellent regulations for the native, but for its labor clauses alone it ranks as the most statesmanlike act dealing with the natives on the statute book, and the credit of it is chiefly Mr. Rhodes's.

The franchise is granted to natives in the Cape Colony on the same terms as to white men, although the occupier's qualification was raised in 1892 to houses worth £75. In Natal, where the natives so largely outnumber the white population, there are additional restrictions on the franchise. Basutoland is a sort of native sanctuary, where no European is allowed to own land, and is directly under the rule of the Crown.

Native education is state-aided in the Cape Colony, Natal, and Basutoland. In 1896, 58,900 colored children, including half-castes, were under instruction at the aborigines' mission and other schools in the Cape Colony; 7,809 in Natal, and 7,543 in Basutoland.

The native population, the greater majority of which is of Bantu origin, is larger considerably throughout South Africa than the white, and is increasing. In Natal there are 512,918 natives, chiefly Zulus, and 37,598 Coolies to 48,105 Europeans. In the Cape Colony there were 1,500,000 inhabitants in 1891, of which over 1,000,000 were natives and half-castes. The majority of these natives reside in the new territories recently incorporated with the Colony. In Basutoland there are 578 Europeans and 218,000 natives.

A few figures will show the steady increase in native population. Taking the Cape as constituted in 1875, previous to the incorporation of new native territories, the native population has risen in round numbers from 287,000 in 1875 to 340,000 in 1891; in Basutoland, from 127,000 in 1875 to 218,000 in 1891; and so on this increase has occurred in Natal, the Orange Free State, and in fact throughout South Africa.

THE FUTURE.

To briefly recapitulate the chief points of the position: We are faced in South Africa with a virile native race increasing in numbers, prone to fight with and prey upon their neighbors, averse to labor, tenacious of their superstitious beliefs, and addicted to excess of strong drink whenever it is accessible, but still amenable to a measure of reason and a gradual enlightenment, working for short periods of their life on hire, and returning from the scenes of their labors to their native kraals with new ideas and new wants; and to these South African natives are allied in nature and mode of life all the native tribes reaching from the Congo to the Indian ocean. The future destiny of this huge native population is largely in our hands. As development proceeds and colonization penetrates the interior, the native question will assume even larger proportions.

The British colonist, with the tradition which he has inherited from the mother country and the race to which he belongs, protects the weak as well as the strong. He can tolerate no tyranny within his borders among white men or black. The strong native tribe has from time immemorial preyed upon the weak. The men of the weaker tribes have been slain or enslaved, the women have become the spoils of the victor. Thus the Fingoes and the Mashonas, both Bantu tribes, were mere slaves of the Amakosa and Matabele when colonization first reached them. This tyranny has been broken in the past and must be suppressed in the future wherever it is found. The native is learning, and must continue to be taught, that the laborer is worthy of his hire, and that toil in one shape or another is the honor and duty of free manhood, and not a disgrace reserved for women or slaves.

Industry, if liquor be withheld, as it is in most territories, and should be in all, reconciles the native to peace and increases his prosperity. He acquires a knowledge of and desire for some of the products of manufacture, trade is developed, and civilization obtains a footing. Justice for the strong and the weak and industry for all these seem to me the foundation stones of native policy. All this involves change. It has brought wars in the past; it will bring wars in the future; but the blood spilt in

them has been and will be small indeed compared to that spilt previous to colonial rule in the old marauding, exterminating days under the native chiefs Tshaka, Moselikatse, and Lobengula. Facilities for education, more especially in the mechanical arts of life, are and may be advantageously given to the natives; but in the matter of education the native has limitations. Mental development, which is often bright and satisfactory in childhood and youth, seems, as a rule, to end, or at least become seriously checked, in adult life.

The belief that with the same educational advantages the native will be found mentally equal to the European is not in accordance with experience, either in America or in South Africa, though it is only fair to say that exceptions do exist.

The past history of the Negro races does not suggest rapid progress. The Negro of the predynastic tombs in Egypt is as distinct physically from the Neolithic man of that period on the shores of the Mediterranean as he is from the European of to-day. Differences which have existed so many thousand years—physical, intellectual, moral differences—are likely to continue into future ages. Between the white races of Europe and the black races of Africa a great distinction does exist—I believe will continue to exist.

The black man is not simply a morally and intellectually undeveloped white man, but something different in the economy of human nature. Although both races have qualities in common, each also has qualities which the other does not possess; but on this subject a special paper might be written, and I have already detained you at sufficient length.

I will say one last word on the future. Let us see to it that our influence on the natives is for good and not for evil. I think I have shown that so far we have, at least, raised those under our government from actual savagery to a condition of comparative peace and prosperity, and I hope and believe that in the future we shall, by a policy of firmness tempered with justice, moderation, and sympathy, still further influence their destinies for their permanent progress, happiness, and welfare.

ALFRED P. HILLIER.

I AM at a disadvantage in attempting to criticise the views of Dr. Hillier, because I happen to agree with almost everything he says; but with regard to the more descriptive parts of the paper I would like to make a few remarks. He divides the native races of South Africa into Hottentots, Bushmen, and Kafirs. If I may be allowed to say so, I think that in discussing the characteristics of the last two classes he generalizes a little too much in each case. So far as I have seen them in the western part of South Africa, the Bushmen of the northern Kalahari vary greatly from those in the south. The latter—the race which the lecturer described—are hardly bigger than the pigmies, but the Bushmen of the north are a taller race of men, in appearance misshapen and extremely ugly. They are, I suppose, the aboriginal tribes of the continent of Africa, but they differ very essentially from the other branch of the aboriginal pigmies, viz., the dwarfs of the Congo forest, who are models of agility and miniatures of perfectly formed men. With regard to the fatty development of the lower limbs of the Bushmen, Dr. Hillier's theory, which I think I have heard before, is a shrewd and natural one. His other theory, however, about the evolution of the tufty distribution of the wool on the Bushman's head is, I think, not so sound. This characteristic is common among the Negroid tribes all through Africa, and I have remarked the same phenomenon also among tribes of the Bantu race. I hardly think, moreover, that this feature would provide what Dr. Hillier calls a "stalking cap," or that game would be able to distinguish at a distance whether the stalker possessed interstices between the little wool tufts on his woolly black head or not. Dr. Hillier tells us that among the Kafirs the regular Negroid type obtains most among the common people. That, I think, is easily accounted for when we recollect that perhaps half the population of Africa consists not of Negroes at all, but of races who have apparently migrated from the northeast and the northwest, peopling on the one hand Abyssinia, Gallaland, Somaliland, and the vast areas occupied in East and Central Africa by the Wahuma, and on the other hand emanating from "Berbera" and the northwest, have overrun West Africa and founded the Fulani dynasty and its offshoots in Senegal. Those races are fair, and probably not of African origin. They have got hair just as we have, quite different in structure from the wool of the Negroes.

Their features are in absolute contrast to those of the Negroid tribes, and are regular, with a well-marked and often aquiline nasal bone. Their women are therefore much prettier than the Negresses, and hence they were and are much in demand as wives in the harems of the Negroid chiefs. The result has been that the almost European or Asiatic type of these immigrant tribes from the northeast and northwest has left its mark in the families of the chiefs more than among the common people. Undoubtedly Khama among the Bechuanas has sprung from this mixed stock, as also have Mwanga and Kabrega in the lake provinces. Dr. Hillier divided the Kafirs into three groups—the tribes of the mountain, of the coast, and of the interior, and he said that the two former were by far the finer and braver. My experience hardly agrees with this. I think that as a rule the dominant tribes inhabit the plains, and have chased the less powerful natives into the mountains, as I have seen in the case of the hill-dwellers in Nyassaland, who have fled thence from the Angoni, as also in the case of the Ruwenzori, or, again, of the Mau escarpment "Wandorobbo," in East and Central Africa. In East Africa, the coast tribes are often inferior to the interior tribes, because, in the case of the Wa-nyika, etc., they have been demoralized by the liquor and often by the diseases derived from the coast. The same remark applies to the coast tribes of West Africa, as contrasted with the Hausas, Yorubas, and Nupes of the interior.

Turning to the more important part of the paper, viz., the suggestive as distinguished from the merely descriptive portion, I notice that Dr. Hillier puts in the foreground the question of the liquor traffic. In the views he has expressed I entirely concur. He has dwelt much on the subject of the demoralization of the native races by this traffic; but I would venture to submit to you another aspect of the matter which obtains in West Africa. There the trade gin is *imported* and not manufactured by resident Europeans. In both cases it is a trade interest that is affected; but in the case of the imported liquor in West Africa the whole of it is made abroad in Germany and Holland, etc., and even the shipping is not entirely in British hands. Greatly as our advent in Africa is to the good of the native races (as I firmly believe), no practical man would maintain that our colonial expansion was based on a purely philanthropic motive. We have gone to

Africa mainly, I suppose, for our own advantage—to open up new markets, and to give scope to our home industries ; yet these are excluded from our own colonies by our suicidal encouragement of the importation of foreign-made liquor, which takes the place of the cottons, hardware, and other goods produced by Manchester and Birmingham. Such imports would raise the standard of comfort and promote new wants. Gin is a sterile import, which certainly does not benefit the natives themselves and does not create any new wants, and retards, rather than promotes, energy and industry. On all grounds, therefore, commercial as well as philanthropic, this is a traffic which is to be condemned entirely, whether the liquor be made on the spot or imported, and I believe that there is no statesman who holds that view more strongly than our colonial secretary, Mr. Chamberlain. Dr. Hillier named four different modes in which he thought we should endeavor to raise the natives, and Sir Sidney Shippard added a fifth, which I think is almost the most important, and that is the establishment of practical industrial schools. This is a policy which I have done my best to advocate for years past, and I rejoice that Lord Kitchener has lent his great influence and popularity to establish a type and model of an African technical school. I do not mean to say that in every part of Africa we shall be able to establish such large and expensive institutions as his ; but I think that, instead of being always dependent on the missionary and abusing him for not turning out everything we want, we should endeavor ourselves, under the auspices of government, to train bricklayers, carpenters, smiths, and other handicraftsmen required for the development of the country. I believe that by such a policy not only would the natives themselves be gainers, but that we should go a long way to create a demand for goods from Manchester, Birmingham, and other manufacturing centers in this country, for the African is nothing if not imitative, and he will copy in his own dwellings the structures you have taught him to erect for you, and turn to account in the improvement of his own mode of life the knowledge he has acquired in the schools for artisans, which I submit are the greatest want Africa has.

F. D. Lugard.

THERE is one question I should like to ask Dr. Hillier regarding this exceedingly interesting and valuable statement on the native races in South Africa, and that is how he manages to survive the statement that the black man is not simply a morally and intellectually undeveloped white man, but something different? I made that statement some two years ago after a long course of study. I did my best to make myself clear on the point, and said he was no more an undeveloped white man than a rabbit was an undeveloped hare, and I have been in boiling-hot water with both black and white ever since; for whatever else the black man is or is not he certainly is a person who gets into people's heads and makes them deliriously reckless about what they say for or against him. I myself think that no one who is not an M. D., or in some way intimately connected with science, should be permitted to think about Africans at all for the next twenty years, during which it might be hoped some of the present heated feeling regarding them would die down. My own connection with science is in the direction of the study of law. I was brought up under the influence of Sir Henry Maine and some German students of early law, and I went down to study the African merely because he was the most interesting sort of human being—from an early law point of view, available—and this study has involved me in a great deal of ethnographical work. I therefore venture to say a few words concerning the method of classifying of tribes at present used. I have nothing to say regarding Dr. Hillier's admirable adherence to Huxley's primary divisions—the *ulotrichi* (woolly-haired) and the *leiostrichi* (smooth-haired)—beyond that I wish we had more of this anatomical basis of race classification used; but of the use he makes of the deeply irritating word Bantu—which, as he tells you, means "man"—go into equatorial West Africa, and you will find a modification of it in Bâ, as in Bâ fangh, Baarkili, and so on. Go further into West Africa, right into the Niger swamps, and you find the root again in Bo, still meaning the same thing. There is a great deal that is interesting in this root, as there is in every root word; but as I wish to differ with philology, I will not enter into its interest now, for I am sure classifying tribes by the language they use is extremely unsound in Africa. I have recently been engaged for the Folk Lore Society on a piece of work that has enforced on me the study of the literature

of the fifteenth to seventeenth century on West Africa, and on other work which has led me into the Arabian historians on Africa. All I can say is that I have survived, and these things have enforced on me the conviction that language is no criterion for race distribution in Africa—a conviction commenced, in my own experiences, in the regions between the Niger and the Congo. For example, you strike the so-called Bantu border line at Cameroon, on the West Coast, but you find the true Negro down to as far as the Chiloango river, and you meet him yet again, usually as a handful of a man to deal with, in the interior of Angola. This phenomenon the philologist cannot account for. I do not say he has tried, but the historians of that region tell you all about it—in forsaken languages, it is true, but they tell you. You all know Diego Cam, when he discovered the Kingdom of Congo, discovered also it was in an awful row with the Gagas or Gindes or Jagas; authorities differ as to spelling, but do not on one point, that those fearsome people came from behind Sierra Leone. Then, again, I am sure you have all read that most fascinating book, "Purchas His Pilgrims," and remember the most charming thing in it, the strange adventures of Andrew Battell, of Leigh in Essex, who was for near eighteen years a prisoner in the Congo regions, and who tells you all about these people who came from behind Sierra Leone, and were fearsome, warlike cannibals, but kind men to Andrew, and who had in his days, from 1589 on, fought their way down south through Africa right into the heart of Angola, below Congo. I believe there is little reason to doubt that the warlike tribes of East Central and South Africa are descendants of West Africans. I think if you will take Africa today down through its center you will find originating in the West Soudan a line of fighting men with a regular military organization, and that the southern end of these men are the Zulu men who have taken on Bantu language and to a less extent Bantu culture, but primarily men who are a cross between the true Negro and the Berber races, often called Arab. You will find the highest development of the culture of these Negroid races in their old homes, the southern wing region of the West Soudan. I beg to respectfully refer you to Dr. Freeman's admirable work on Ashanti and Jaman, the best work written on West Africa since the eighteenth century, and to the other authorities, Bastian,

Binger, Houst, and what information we have on the Hausa States today. But I beg to say I have no desire to say anything against any one who says West Africa is different from South Africa, even though it is to the disadvantage of West Africa. I had the honor to meet some time ago a most distinguished authority on East Central Africa, who has written three books. I said, "How is it in your last book you don't think so much of Bantu as you did in your first? You said in that first book the Negro was all that is wrong. Now you say the Bantu is inferior to the West African Negro." "When I wrote my first book," he said, "I was living among Negroes; when I wrote my last I was among Bantus." "Oh," I said, "it's just a case of the other one must be better than this one." There is much in this, but I observed, "We who live among true Negroes look down on Bantu, and they who live among Bantu look down on Negroes." I think the truth is we neither of us look down on Negroes. We look down on those gentle, dull creatures so shamefully treated by the Negroes, the true Bantu races of Africa, the Fjort, the Bakola, etc.

It is given to few men to think clearly on the African question. One of those few men is Sir George Goldie. He has said Africa should be divided up into that region which white men can colonize in the true sense of the word—a region so admirably represented by South Africa; then a region which white men can colonize to much the same extent as they can in India—the highlands of British Central Africa; and then that region which white men cannot colonize at all in the true sense of the word—West Africa. This is politically the division of Africa we must keep in our mind, remembering England wants markets as well as colonies; and so West Africa, the richest raw-material market in the world, is as much use to her as a colony, and she can hold it easily by a garrison of Englishmen as a feeding ground for her manufacturing classes here at home. But all the problems concerning the government of natives in market regions are different from those in colonizable regions. To put it briefly, in West Africa the most valuable asset you have is the native, for on him and his prosperity depends your trade. In South Africa this is not the case. You can replace the native with any other sort of man you please, or do the work yourself. I only personally know West Africa, and I know enough of that to see how

difficult it is to avoid misunderstanding and making mistakes unless you have extensive local knowledge. I therefore have never said a word on South African affairs beyond saying West Africa is better, and I shall certainly not attempt to do so now, before so many South African experts.

MARY H. KINGSLEY.

LETTERS FROM LIBERIA.

MONROVIA, LIBERIA, *October 26, 1898.*

Mr. J. ORMOND WILSON, *Secretary American Colonization Society.*

DEAR SIR: I have returned from my trip with Hon. A. Barclay to England. We went as far as Amsterdam, by way of Paris, Antwerp, Rotterdam, and the Hague. At the Hague we had a glimpse in passing, and at Amsterdam we had seats through the kindness of our consul, Mr. Hesse, and a clear view of the Queen's royal entry into the capital. The people of Holland were superlatively enthusiastic. She is the only possible Dutch heir to the throne.

Without noticing the great achievements of modern times, I saw many simple things, and brought back many simple ideas that are within the reach of our people—things that will supply topics for the lectures, for our young newspapers, and for general education.

For instance, I saw great institutions that have grown up from small beginnings; that those who began them were ordinary men like ourselves; that these institutions grew because those who originated and those who continued them had patience, believing that they should reap what they sowed, and so adopted for their motto, *Labore et constantia.*

We in Liberia need to learn the lesson that labor well directed will accomplish all things. We are too prone to look at an egg and expect to hear a rooster crow. Very slight disappointments discourage us.

Last year in Liberia there was some scarcity of the domestic supply of foodstuffs. I am glad to know that our farmers have a larger acreage of cassada, rice, potatoes, etc., and the incom-

ing year promises better times. The natives, too, have home-raised rice, etc., to sell.

Hard times is an angel that teaches the necessity and value of industry and economy, and our people have taken in a part of that lesson.

As to the interior trouble with the natives, I do not think the French have anything to do with it. Possibly the insurrection in Sierra Leone may have encouraged them to act. The trouble is not of a new character. One Doblee had set himself up as a chief and assumed to "stop up the road"—that is, to prevent the native traders from passing. That is one great cause of native wars here. This Doblee had leagued with others to wage war on his brother who lives on the other side of the St. Paul river, and they had agreed to resist us if we interfered. Doblee and most of his chiefs are now in the hands of the President, and we think the complete end of this state of affairs is near.

Your obedient servant, J. C. STEVENS,
Agent A. C. Society.

MONROVIA, LIBERIA, *January 12, 1899.*

Mr. J. ORMOND WILSON, *Secretary American Colonization Society.*

DEAR SIR: I am informed that a new school-house has been built at Arthington conformable to your offer of assistance. I will go to examine it and make full report. I am told that a young man has already opened school in it, expecting $100 a year from you, but under my instructions from you I cannot report until I see it.

The legislature has been in session since the first Monday in December. I believe not very much has been accomplished. There were some measures I had hoped would be attended to, business connected with our recent trip abroad, and which I think would have greatly benefited the country financially.

We had a friendly visit from Admiral Lord Harris, accompanied by three other men-of-war, in December. It was a new picture in our harbor. The admiral, his staff, and the captains of the other gunboats were entertained properly. They left the next day.

The Supreme Court is yet in session. It meets every year on the second Monday in January. We have not a very large

docket. Chief Justice Z. B. Roberts still presides, associated with Hons. R. B. Richardson and J. J. Dossen. Our Supreme Court bench is ably represented, and the bar has many able counselors.

The Baptists have recently imported a new printing press. It is to operate at Ricks Institute.

A young firm, known as Houston Brothers & Company, have imported a small two-masted schooner to sail up and down the coast.

Messrs. Cooper & Son have purchased and we learn are running a saw-mill at Marshall (Junk), some distance down the coast. They also have a schooner. We may now hope to have better and cheaper timber for building purposes.

Owing to the very low price of coffee, our farmers are planting more foodstuffs. This ought to have been done long ago. There is no need for us to import so much rice. Our people will eat flour, and if communication could be direct with America a great quantity of flour and other American goods would find ready sale here.

People who will eat flour must pay from $12 to $14 a barrel for it. The quality used here retails in America at about $4 or $5 a barrel. Of course, people are not compelled to eat wheat flour, as there are plenty of breadstuffs native to the country. They eat it because they like it.

Your obedient servant, J. C. Stevens,
Agent American Colonization Society.

Monrovia, Liberia, *January 31, 1899.*

Mr. J. Ormond Wilson, *Secretary American Colonization Society.*

Dear Sir: Times are more quiet now, trade is beginning to revive, and some of the merchants are offering one and two cents a pound more for coffee, and the demand for school books is slightly increased.

As to the recaptured Africans who were sent here by the United States Government in the early history of the country and about whom you inquire, I think they are the Congoes, Eboes, Ahkoos, and others, occupying distinct settlements throughout the country. The last named are in Sinoe county; the others, all over the country.

The Congoes and all the others are citizens and take part in the government; but they still hold to many savage practices, which keep them somewhat socially to themselves.

They still believe too much in witchcraft, conjuration, poisoning, hunting and fishing. A few have outstripped their fellows and are doing well. One is now a member of the house of representatives in Montserrado county; another, a young man, A. B. Mars, has finished the trade of printer and book-binder in England, and is now conducting the printing establishment at Ricks Institute; still another, the Rev. J. H. Powell, was until recently superintendent of the district of Marshall, in this county. There is no distinction save that of qualification and refinement.

They all have their land and live mostly in "towns" or villages, with ten acres of land to each of the old settlers. They have not generally made the same progress as the Americo-Liberian.

Your obedient servant, J. C. STEVENS,
Agent American Colonization Society.

THE COLLEGE OF WEST AFRICA,
MONROVIA, LIBERIA, *September 30, 1898.*

Mr. J. ORMOND WILSON,
Secretary American Colonization Society, Washington, D. C.

MY DEAR SIR: I am collecting books and periodicals for our library and reading-room, and am very desirous of having the bulletin, "Liberia," among the list. I would like also to get as many back numbers as you may be able to spare me. If you have any bound volumes of the "African Repository" on hand, I would take them also. Let me know what they will cost.

I have ordered our first catalogue of the institution, under the present management, to be sent you. It will be ready for circulation about the middle of November.

I am pleased to say that I find here a growing sentiment in favor of education. I have in this institution some of the brightest and most promising boys and girls to be found anywhere. Having taught and lived a long while in the United States, I am able to compare our students here with those in America. All things considered, the average Liberian boy or girl is as apt and

bright as their cousins across the sea, and I am of the opinion that if they had the same advantages and opportunities of education here as are had in America, Liberia would produce master minds that would command world-wide respect and admiration.

I am glad to see that some of our young educated people in America are beginning to realize Africa's claims upon them. They are coming over one by one, taking their places beside others of us who are laboring for Africa's redemption. We welcome them.

I speak of Lawton, Sherrill and wife, Mr. Gray, Massey, and others. May they continue to come till a great army of intelligent, cultured, and efficient workers shall unite with our brethren here to roll away the reproach of Africa.

Faithfully yours, A. P. CAMPHOR.

HOFFMAN STATION, CAPE PALMAS,
LIBERIA, WEST COAST OF AFRICA.

Mr. J. ORMOND WILSON, *Secretary American Colonization Society.*

DEAR SIR: I am glad to inform you that I have been traveling in the interior of our county as far as 250 miles, for the sole purpose of developing its resources.

In my research I have discovered the following valuable articles of commerce: Ivory, rubber, yielded by a numerous variety of creepers; gum-copal of various qualities, sheer leather of excellent quality, etc., etc.

I now stand in need of only means to convert these to practical commodities, which, I hope, will greatly subserve to enhance the revenue of the county and eventually that of the country at large.

I am also glad to advise you that there are nearly two houses completed at the two different settlements on the Cavalla river for the occupation of immigrants from the United States of America; but we have been waiting for immigrants very long in vain. Since the Americo-Spanish war is now over, we hope to see the coming of immigrants.

Very truly yours, SAMUEL W. SETON,
Immigrant Agent, Maryland County, Liberia.

MONROVIA, LIBERIA, *September 19, 1898.*

Mr. J. ORMOND WILSON.

DEAR SIR: According to your request, I write you that I am in Monrovia, Liberia, and feel highly pleased with the country and the people.

Liberia is a grand country, rich and beautiful. What is needed now is men of nerve, good moral character, and education in all the mechanic arts, and better schools for the country.

Young men and young women with American education are in great demand here.

Yours, with many thanks to the American Colonization Society, P. O. GRAY.

SAMADU.

The intelligence of the surrender of Samadu and his chiefs to the French on the upper reaches of Cavalla river brings to a close the career of power of one of the most illustrious Negroes of the age. Born in the Konia country, in the hinterland of Liberia, Samadu demonstrated at a very early age that he possessed in an exceptional degree all the ability and capacity which go to make a great ruler and administrator. While still quite a youth, he became leader of his people, and extended his power and influence over a large region of country in the hinterlands of Liberia and Sierra Leone, and although every endeavor has been made to represent his methods as cruel and barbarous in the extreme, a little consideration must show that Samadu could have no interest in ruthlessly destroying the people whom he subjugated by force of arms, and information from unprejudiced sources states that his methods were those usually adopted by Mohammedan conquerors, and that when he had overcome the people of a country he established Moslem rule among them under Moslem leadership, founded schools, and put the country under an enlightened system of civil government. The strongest proof that this was the course pursued by Samadu exists in the fact that he did not make enemies of the people whom he conquered, which would have rendered it impossible for him to have withstood the French for so many years. It was while extending his power and influence in the Liberia and Sierra Leone

hinterlands that he came into contact and conflict with the French, and which, with slight periods of intermission, was continued for about eighteen years. In this conflict Samadu displayed military genius and power of resource which must rank him with the most illustrious of military men of renown. Operating in a country remote from the sea, the only direction from which he could obtain arms and munitions of war, and driven from district to district among divers hostile tribes, he still managed to maintain his base with the sea, while in an almost incredible space of time he succeeded in establishing and consolidating his authority and rule over the many tribes who from time to time he came in contact with. In this wise he traversed and practically held sway in the whole Kong region, extending from Sierra Leone to the Gold Coast. It was in the hinterland of the latter colony that, through inadvertence which can hardly be laid at the door of Samadu, he came into conflict with British Hausa forces.

The illustrious Sofa Chief, as he is called, had always manifested friendship for the English, and had made several overtures to enter into friendly agreement and alliance with the British government. The colonial governors to whom these overtures were made did not see their way to entertain them, and they fell through, but there can be no doubt that if the British government had effected an alliance with the chief he could have been utilized to good effect, and would have been the instrument of securing to Great Britain all the territory which through supineness has now fallen to France, and a small portion of which has only been secured through infinite trouble and a heavy cost in money. This great advantage was lost because it is not deemed the correct thing with European nations to call native chiefs to their support in the strife of rivalry for territory unless and until such strife reaches an acute phase, when there is not so much discrimination in regard to means. The sequel of the rivalry between France and England in Africa does not show that British statesmen were wise in discarding the alliance of this powerful Mohammedan ruler. Most African kings of renown have been noted for their courage and prowess in battle, and in this category belong Cetewayo, the courageous Zulu king; Kofi Kali, the redoubtable Ashanti king, who engaged Lord Wolseley's forces

in battle for three successive days, and Behanzin, the Dahomian warrior king, who very nearly inflicted disaster upon Colonel Dodd's expedition. But Samadu belongs in the category of true military geniuses and great rulers. His exceptional military skill was manifest in the tactics which he observed with his formidable opponents in utilizing the difficulties of the country as a set-off against the advantages possessed by his opponents, and in never placing himself in a position where the effective power of his opponents could be brought to bear upon him; besides, it required extraordinary tact and judgment to enable him to maintain communication with the seacoast, the only source from which he could obtain arms and ammunition, while his wonderful power of resource showed itself in the manufacture of gunpowder, which he effected sufficiently to supply his needs; and when it is taken into consideration that in the warfare in which he was engaged, and the large area of country over which he exercised rule, Samadu had to make use of numbers of subordinates who had neither the intelligence nor ability to comprehend his plans and methods, it is really marvelous how he succeeded so long in withstanding his opponents, and he has demonstrated the advantages which the African possesses when assailed in his own country, if he has the sense and tact to utilize those advantages. Samadu has shown that if these advantages under proper direction are supplemented with some advantage in the way of improved arms and discipline, it well nigh renders the African invincible against aggression in his own country. His nationality and the circumstances of the country to which he belongs go to make the deeds of this great African chief count for little in the eyes of the civilized world; but no matter what opinion the outside world may hold, and no matter how much effort may be put forth to detract from the renown which belongs to him, the intelligent African will always regard Chief Samadu as one of the ablest of Negro generals and rulers, and one who has done much to demonstrate that the spirit of the race which has established the traditions of Hayti and Adowa is not extinct.—*The Lagos Weekly Record.*

AMERICA BEHINDHAND IN AFRICA.

(Interview with Henry M. Stanley.)

Henry Morton Stanley, member of Parliament for Lambeth, former governor of the Congo, greatest of the explorers of the dark continent, and husband of the lovely Dorothy Tennant, foresees war over the domain he discovered, and he is in a hurry for it to come. This is the first time in a long while that Mr. Stanley has been heard from. He has been sick nigh unto death since last summer, and for the six months before that he was buried in his work in Parliament—that institution into which strong men go at the beginning of a session and at its close emerge wrecks from bad air and midnight debates.

Mr. Stanley lives in Richmond terrace, a stately row of seven brick houses in historic Whitehall street, a stone's throw from the banquet hall from one of the windows of which Charles I was let down to be led to his execution on a scaffold close by. Two hundred yards away are the majestic Houses of Parliament. Simple, quiet elegance is shown by the furnishings of the Stanley house. The exquisite taste of its gracious mistress is shown everywhere. The explorer received me in his den, the first room on the ground floor, where he sits behind a big roll-top desk, surrounded by books of reference. He is 58 years old, but he looked 60 when he came back from Africa 10 years ago, with hair turned snowy white, and his recent siege of illness has not exactly made him look younger; but when he is well started in a talk on a subject that interests him it is to be perceived that he is far more vigorous than he looks. He is as full of fight as ever, and, unlike most public officials in England, he says what he thinks without reservation.

I asked him, to begin with, if pretty much all Africa wasn't going to be a part of the British empire some of these days. "No," said Mr. Stanley. "It is not certain that Africa will eventually be controlled by the English; but the race lies between the English and the Germans, and is likely to end with the English first, the Germans second, and the Belgians third. It won't do to overlook Germany in the future of Africa. They are an emigrating race, and fertile. They have a strong foothold in

Africa, and they keep what they get. When I reached the east coast with Emin there were 35 German officers there; now there are 678. The stream has only just begun into the territory seized by Bismarck in 1884, for people are like sheep, timid and aimless until some ram leads the way, when the rest come flocking along.

"It will be a race worth watching. England got a little the start in Cape Colony, but growth there was slow for years, until the discovery of diamonds brought colonists with a rush. There are 650,000 white men now in Cape Colony, and the English inhabitants are increasing at the rate of 27,000 a year.

"When Rhodes comes here and, along in next July, gets the money for his railroad from Buluwayo to Tanganyika, England will be greatly strengthened in the race. The line of advance is from Cape Colony to Tanganyika, thence to the sources of the Nile. Then the English working up from the south will shake hands with those working down from the north, and we shall occupy the old highway that was used by the prehistoric African nations in their migrations. The course laid out is along the spine of Africa, just as the Rockies are the spine of North America. There is, however, a German colony to the right and another to the left of this track from north to south, flourishing marvelously in God's own air—an air that is like the breath of life, it is so pure."

Mr. Stanley predicts a marvelous future for Africa. In describing it, he remarked with some grimness that the colonists grew as rapidly as the American pension list. He drew many a parallel between the growth of the American colonies along the Mississippi valley and the growth of the colonies along the Congo. It took commerce several generations to follow in the track of De Soto, but it has kept close to Mr. Stanley's heels. Although the course of the Congo was not even known until 1877, Mr. Stanley pointed out that the internal revenue alone in the Congo region now is £578,000, and the commerce is increasing at a tremendous rate. Africa, it appears, is going to outstrip North America in rate of growth.

Mr. Stanley evidently is much disgusted with the course of the United States in the past in regard to Africa. I asked him if there was not anything in Africa for our country. "I do not see that there can be," he snorted. "You had a foothold in

Liberia and you let it slip and will find difficulty in getting it again. Why on earth didn't you take Fernando Po and the Spanish coast when you had a chance? Now there is not a square inch of space left in Africa, and the race there between the nations henceforth is not to be so much for territory as for commerce, population, and power.

"No; I can't think what Africa will be 300 or 400 years hence, but I can look into the future for 30 or 40 years."

What Mr. Stanley sees in the next 30 or 40 years has a crimson hue. "France," said he, "is pursuing in Africa exactly the same course as she pursued in America. She sneaked up behind the British colonies in the Mississippi valley, and then, instead of attending to her own business, she plotted, schemed, and bullyragged perpetually. The colonists in America were forbearing. They had too much to do to fight. They were building up their cities and putting themselves on a solid foundation; but the French kept on with that same policy of 'pin pricks' about which we hear so much today, and at last, outraged beyond endurance, the American colonists and the British soldiers went out and wiped up the French and the Indians; so the French lost their territory in America.

"So it was in Siam; so it was in Madagascar, and so it is again in West Africa. The French have as many miles of territory there as the English. Are they developing it like the English and the Germans? No; they are looking over the fence and coveting their neighbor's territory, giving a little cloth to the natives here and egging them on there. They never proceed with a Bismarckian spirit, coming boldly up and saying: 'We want this territory, and we are going to take it.' No; it is a continual nagging, nagging, nagging, and nothing will——"

Words failed the explorer at this moment. "Well," he said, after a pause, "when patience becomes exhausted it becomes fuel. I say to the British people that the policy of turning the other cheek that you may be smitten there also will not do in the affairs of nations, whatever the Bible may say about it. I say to them: 'You have allowed yourself to be driven everywhere; you have conceded and temporized and apologized, but you will find your neighbor growing at your expense, pushing you backward toward the precipice, and they will show you no

mercy when you get to the edge of it. As it was in the Mississippi valley, so it will be in the hinterland.'

"I said something like this at a meeting of the Society of Arts, over which I presided last May. I said that they would find even then that the French were crossing the desert to the Nile, and that presently the Mahdists would be armed with rifles of the latest make, and that unless the English took a stand they would wake up some morning to find more of their territory gone. Lord Brassey arose after I had finished speaking, and said: 'Ah! but Mr. Stanley is so belligerent,' and it was, perhaps, the sense of the meeting that I was too rampant. The Fashoda incident shows whether I was or not.

"Now France is digging her knuckles into her eyes and saying: 'I'll tell my big brother, the Czar, on you,' for all the world like a boy I saw not long ago. He was following a great, white-bearded man, who was going down the street, regardless of appearances, in a coat of ancient cut and a hat much out of style. The boy hooted, but the man paid no attention. The boy called out, 'Where did you get that hat?' but the old man stalked on unmindful. Thus encouraged the boy picked up a handful of mud and hit the old man with it square in the back. With two giant strides the old man had him by the neck, gave him two shakes, and tossed him out into the gutter.

"Big, surly, John Bull is plodding along all unmindful now. The conciliatory language used by some of our statesmen, as printed in the Blue Book, is amazing. One blushes to read it. It is like dying an agonizing death—losing a little every day. The alternative must be the cry, 'Look here! Stand! Not an inch further.' Our bayonets must be held out at the boundary lines, and we must say, 'Come on if you will. This steel is good.'"

Mr. Stanley's forefinger, outstretched like a bayonet, was aimed grimly at me at this stage of the conversation, and the thing grew personal. In his wrath he forgot that he was not the British soldier, and that I was not the enemy.

"Come on," he said, stealthily, "because you know you say that point won't hurt you. It is really very good steel," he said again, this time almost pleadingly, as if disappointed because the enemy refused to be disemboweled. I retreated, and Mr. Stanley seemed somewhat annoyed. "Well," he said "that

fight will assuredly come. We may put it off today, and we may decline it again tomorrow, but if we do it will come the next day. The French are stark crazy over colonization, but they do not know how to go at it as the American colonies did. They say: 'Trade with us or we will lock you up.' Now, that's not colonizing; that's not the way to grow rich."

I asked Mr. Stanley if there was anything left in Africa worth exploring. "Not exactly exploring," he said, "because the interior of Africa is now known in a general way, but there are many places that have not actually been traversed that are well worth the trouble, although, as past experience has proved, four men might go over them and yet leave it for the fifth to find the vast wealth hidden there. See how long South Africa was settled before diamonds were discovered. There is iron and coal and gold there for the whole world's supply.

"The successful exploration work in Africa will be that of the young man who will take a particular section so small that he can go over it thoroughly in three years, and who will stick to that section, without caring a snap what is in the next section. If he tries to spread himself over 3,000 miles of equatorial Africa in his limit of three years he isn't likely to accomplish much."

"Why do you say three years?"

"Because at the end of the first year the canned meats have begun to play out, the coffee is gone, and the man gets a little seedy. You can see what a complete change of diet, climate, and conditions will do for a man by the condition of the American troops after they had been at Santiago for awhile. The second year the man has lost practically all of his European food, and begins to get homesick. The third year his clothing is in ribbons, and it seems to him that he forgot ages ago how European stuff smelled. Then it is time for him to go home quick. But wherever the railroads go, there he can be as comfortable as here in London."

When I asked him if there was anything in Africa that would tempt him to go back there, he laughed. "Well," he said, "I'm a married man now, and you know, however quiet and wifely women may be, somehow they seem to boss such matters, and Mrs. Stanley wouldn't exactly like the idea, perhaps, of my going back to Africa. Besides, I'm too old."

"And what is the prospect of some more lectures in America?"

"I may go, but not just now. About all I seem to be doing at present is to write introductions for young friends' books. After going through a six months' session of Parliament you are utterly exhausted and crazy for a holiday in the open air. Two days after Parliament closed I collapsed, and from August 14 to November 10 I was in bed. That's what I got for such close confinement.

"I belong to the silent party in the House of Commons. Of the 670 members, 12 or 13 speak upon any and every conceivable topic, and the rest haven't much to say. There have been times when I felt moved to speak, but there has always been some member more anxious to be heard than I, and I say, 'Apres vous.' Then when it's my turn, along comes another man, still more anxious to speak than the first, and so it goes. I remember on one occasion, when Egypt was under discussion, I rose four times without catching the Speaker's eye, and would not have been heard at all if it had not been for the interposition of a friend, who rushed forward, crying, 'There's Mr. Stanley, who has risen four times without avail, and who ought to be heard on this question.' What I said didn't agree at all with the remarks of John Morley and Sir Charles Dilke, and I didn't get much notice in the papers, but my predictions came true to the letter.

"If they hadn't sent a man like Kitchener to the Soudan, there would have been the same miserable fiasco that we have had before. Happily, he didn't have one ear to the telephone, but went ahead and did the work that was there for him to do, regardless of the timid cries of officials who were afraid he might get hurt, which was the way Gordon wasn't rescued.

"I tell you, you'll never get anywhere unless you know beforehand what you are going to do. Men who don't know how to make up their minds are like that Spanish admiral who wandered around on the Atlantic, wondering where he was going to go, and then after he got into the harbor of Santiago began wondering how he was going to get out again."—*The Springfield Republican.*

"THE GREAT MEN OF AFRICA."

The article under the above caption, which we reproduced in our last issue from the London *Spectator*, is sure to impress every intelligent African by its allusion to the unhappy phase affecting native kings and chiefs which has attended the scramble for Africa oy Europe. The reported capture of Samadu and surrender of Bai Bureh are the latest incidents in the chapter of subjugation and effacement of native kingdoms which has followed this scramble, which reached its acute stage about the year 1890. Since that time there has been a succession of wars and expeditions directed to the extension of spheres of influence and culminating in the extinction of native kings and kingdoms. In this wise the dynasties of Ashanti, Pope, Dahomey, Benin, and Cameroons have ceased to exist and their kingdoms absorbed in the government of the powers of Europe, together with numberless chieftaincies and tribes which have shared a similar fate. This is conclusive evidence, if any were needed, that the crisis which has come upon Africa is calculated to produce a radical change in the whole life and condition of the country. In contemplating the effect which this subversion of the political and social fabric is likely to produce, there are many points of view presented for consideration. Of course, the aims and objects of the agencies operating constitute the primary and most impressive points of interest; but apart from these and growing out of them are ulterior issues, which, though overshadowed and put out of view by the more pressing and preponderating objects, exist all the same and constitute factors which must be reckoned in the developments of the new condition of things. The expansion of influence and the development of trade comprise the chief objects aimed at. That these will be achieved there can be no doubt; in fact, in the case of the former it is already almost an accomplished fact. Trade, on the other hand, is being pushed with a determination and energy which is regardless of the quality of the means employed, and, as has been exemplified in the case of the Congo Free State, measures of outrageous violence are deemed worthy expedients to promote the ends desired. Under such circumstances the attainment of these ends cannot

be otherwise but assured, and, no matter what reactionary effect may result, trade in the first instance is bound to receive an exceptional impetus.

It is a question, however, whether in the effort to obtain these objects any count is taken of the native or the effect which these extraordinary and abnormal changes are likely to produce on him. This, so far as the agencies operating are concerned, is placed in the category of a matter of secondary importance, and is left with time and circumstances to determine; but though relegated to the background, the fact remains, all the same, that the new order of things will exert a powerful influence upon the native, which sooner or later will be felt in the existing conditions of life and effort. The question as to whether this effect or influence will tend to the promotion of the new order of things is one which must largely determine the future of the country and people. The all-engrossing subject of commerce prevents this question from receiving the attention which it should, besides there is a general tendency with the European to interpret appearances to imply realities, and to take it for granted that submission to a condition of things which it is out of the power of a people to reverse implies appreciation. Besides, the European seems to lose sight of the fact that in imposing an uncongenial order of things upon Africa he is practically battling against nature, and that the forces of nature are ever active in putting right what has been put wrong. It is from this point of view that force is given to Miss Kingsley's advice that the matter should be treated from the scientific standpoint. Miss Kingsley is virtually advising the European not to put himself in opposition to the forces of nature, against which she knows it is impossible for the most elaborate and perfected artificial devices to hold their ground. The writer of the article in the *Spectator* under review affirms that "the Negro proper is not likely to give Europe much further trouble." This is true in a sense, but we hardly think the writer had in his mind when he wrote those words the contingency of increased intelligence and understanding which a prolonged acquaintance with European means and methods must give the Negro. No man would elect by preference to live under a condition uncongenial to him and incompatible with his traditions and environment, so that in order to fully relieve the possibility of the Negro giving any further

trouble, the new rule imposed upon him will have to be modified and adapted to his needs and necessities. Unless this is done the Negro is bound in time to equip himself with the moral weapons employed by Europeans and enter the lists in behalf of himself and his country; and in a struggle of this sort there is the possibility of not only persistent and aggravated strife on the part of a particular tribe or branch of the Negro, but the other possibility of the sympathy of the whole continent being enlisted in the battle for their rights.

The article under review deals with the Negro entirely from the standpoint of his power to oppose the European in war. The civilized weapons of warfare have practically rendered this power nil, and no one endowed with any sense of humanity would desire to see or learn of another scene of carnage such as that of the black dervishes at the battle of Khartum. Kofi, Cetewayo, Lobengula, Behanzin, Prempeh, Duboha, Samadu, and Bai Bureh comprise a long list of names, and though the story of the downfall of these Negro potentates is enough to stir Negro sentiment to its utmost depths, still their fate was inevitable, in view of the odds in weapons against them; and since there remains no more kings and kingdoms to be conquered, every Negro will devoutly hope that, notwithstanding the misgivings expressed by the writer of the article on "The Great Men of Africa" in regard to the emperor Menelik, of Abyssinia, the chapter of European warfare in Africa is closed with the terrible slaughter at Khartum.—*The Lagos Weekly Record.*

BRITISH VERSUS AMERICAN GOODS IN SOUTH AFRICA.

I have the honor to submit herewith an extract or article from the *British and South African Gazette* in reference to preference in South Africa for American goods, with the editor's comments on same.

I desire to say that from all information obtainable by this consulate, from personal interviews with merchants and American travelers, the coast towns do not give preference to American goods "in cases where the British article is as cheap, as good, and as salable as the American;" neither do I believe

that the merchants of Johannesburg "insist upon being supplied with British goods, even in cases where they might benefit their pockets by patronizing the Yankee;" nor do I agree that "South African buyers are ready to accord a preference to British goods and are willing to prove their partiality by affording British traders every opportunity of acquiring samples of American goods." I believe that price and quality are the important considerations. Goods that give satisfaction, that are adapted to the demand, will sell, be they British or American.

From all I can learn, goods once introduced and proven satisfactory are hard to replace by others equally as good. Take, for instance, lard from the United States. The product of one packer is preferred, and all offers have not, up to the present time, been able to introduce other brands to any extent. The African merchants may know that other brands are just as good, but they say, "My customers call for a pail of —— brand, and I cannot afford to take the time to try to convince them that another brand is just as good." I know of one house that bought quite a large quantity of another brand of lard, with which the consumers of the United States are fully satisfied, and that at this writing, a year after purchase, it has most of it on hand.

The same may be said of canned corn beef and many other goods. I have arrived at the conclusion that goods once introduced and proven satisfactory cannot be easily substituted by others, and also that much depends upon the salesman; next, on the quality and adaptability of the goods, and then on packing, assorting, advertising, and displaying.

I do not agree that American manufacturers "make their home trade pay for their export," or that other countries have to compete with American goods "sold at a merely nominal profit, and in many cases at an absolute loss," although I will admit that the American manufacturer, like manufacturers in all parts of the world, will sell goods in large quantities for spot cash at a reduced price.

American goods are growing in favor here for the reason that the quality is good, and our producers will go on to capture their share of the world's trade. At this writing four large steamships from New York are discharging cargo at South African ports, and more are on the way.

While American manufacturers and producers are not getting

their share of South African trade, I assert they have only to present their claims and show the quality of their products to obtain that share.

"DO AMERICANS GET PREFERENCE IN SOUTH AFRICA?"

The increasing importance of South African commerce is evidenced from the special attention which is being directed to it from time to time by various trade organs. One of the most influential of these has recently been devoting considerable space to reports of interviews with South African visitors and Sheffield business men, and the information gleaned, although for the most part not new, certainly has the merit of being interesting. One of the gentlemen interviewed, however, gives expression to a comparison of colonial treatment of American and English travelers which we unhesitatingly say is as unfair as it is unwarrantable. It is gratifying to observe that a confutation of the statements made has been undertaken by subsequent correspondents, one of whom outlines the real causes for any South African preference which may exist for American over British goods. As the comparison in question and the correspondence thereon offer points of general interest, we have no hesitation in setting out the salient points of the matters at issue.

The statements to which exception is taken emanated from Mr. W. A. Colley, cutlery manufacturer, Sheffield, who has recently returned from a tour through the principal business centers in South Africa, and who "complains bitterly that preference is shown by importers in South Africa for American goods and traders over British." Our contemporary then proceeds to remark:

"Mr. Colley's experiences in this respect are, unfortunately, not singular. Johannesberg is exempted from this charge of unpatriotic conduct, for many of the people there insist on being supplied with British goods, even in cases where they might save their pockets by patronizing the Yankee. The complaint applies particularly to the coast towns—Cape Town, East London, Port Elizabeth, and Durban. It is said that in these places the importers give the preference to American goods in cases where the British article is as cheap, as good, and as suitable as the American. Moreover, it is said that the American traveler is received

with open arms, while his confrère from the Old Country experiences great difficulty in obtaining an interview, although the merchants who are being waited upon are mainly Britishers. Seeing that these gentlemen are our fellow-subjects, Mr. Colley thinks they should give the preference to British goods, at least under equal conditions."

In these dozen lines serious categorical charges are leveled against the practice of Cape Colony and Natal coast houses, the very general and sweeping character of which was bound to invoke a challenge.

This was promptly taken up by, among others, Mr. A. W. Keep, of Messrs. Keep Brothers, the well-known Birmingham merchants, who has also just returned from South Africa, and he has given the assertions an emphatic denial all along the line. He bluntly states that the "really remarkable experiences" of Mr. Colley are, as everybody acquainted with the trade circumstances of the country must be aware, in direct opposition to all his experience in the course of several visits during the past few years, and he believes that it is also that of the great body of "commercials" now traveling in South Africa. That "in the coast towns the importers give the preference to American goods in cases where the British article is as cheap, as good, and as suitable," he characterizes as absolutely at variance with his own experience, which has been that South African buyers are not only ready to accord a preference to British goods, but are also willing to prove their partiality by affording British travelers every opportunity of acquiring samples of American articles and as much information as possible respecting their prices, discounts, and terms. On the general question that the demand for American goods is on the increase, he makes a concession, but adds that to aver that this is due to any preference for American travelers is too much to believe.

American preference, where it exists, has, he fears, a deeper raison d'être, and is more associated with "inherent quality, superior packing, or cheapness."

In this connection the evidence of other persons is very pertinent. Mr. G. S. Withinshaw, who carries on business as the African Tool Company in Cape Town, when questioned as to the sources of his trade supplies, stated that, though drawing the bulk from the Sheffield and Birmingham districts, such American

productions as Stanley's planes, Disston's saws, Collin's axes, and Cheney's adz-eye hammers were the favorites in their respective classes.

Mr. Withinshaw claims a superiority for American methods of packing, which, he says, are also greatly preferred by customers to the styles ordinarily adopted in England. Coming to particulars, he alleges that the use of casks for the packing of hardware customary with English manufacturers is space-wasting and costly, while the packing of light and heavy articles together in one case is detrimental to the frailer articles and a constant source of disappointment and loss.

Mr. George S. Fitt says that packing in a country where transport is extremely dear (£11 per ton from Beira to Umtali) is a matter of great importance, especially as the railway reserves the right to charge by weight or measurement, whichever proves higher. Thus nails in kegs are charged by the ton and general hardware in case by measurement. The importance, indeed, of the transport item may be recognized from the fact that goods delivered at Salisbury usually range between 75 and 250 per cent. above London rates. English bicycle manufacturers, Mr. Fitt says, are especial sinners in the matter of packing; but manufacturers of tools are no less culpable, goods being often found delivered damaged from water, even though packed nominally in tin-lined cases.

The important issues raised by the several correspondents may be shortly résuméd as follows: Americans are able to lay down certain goods better or cheaper than we can; American saws, planes, files, hammers, etc., enjoy a preference by colonists over those of English make; English packing is defective and inferior to foreign and prejudices the sale of English goods; English firms are unaccommodating in the matter of redress of grievances; and, finally, the assertion of Mr. Colley that American travelers enjoy a preference over English in South African coast towns.

Mr. Colley, in his reply to Mr. Keep, cites the following:

"In a certain coast town of South Africa I have called four or five times on a certain firm who buy their cutlery from two well-known Sheffield firms. On each visit I have tried, but unsuccessfully, to persuade the principal to see my samples, and on my last visit he told me he had just sent a cutlery order

to the States. I inquired why; did he find the American cheaper or better than the English? He replied that he had not compared them, but that he had seen some patterns which an American traveler had shown him, and that he thought he could sell them. I then asked if there was anything special about the patterns. His reply was, 'No; they were similar to the English.' Now, why should this man go to the States without any reason to buy his cutlery, and, moreover, look at an American traveler's patterns when he would not look at mine or those of other Sheffield firms? I have spoken of this to other friends of mine in the cutlery trade, and they, too, have been unable to submit their samples to this man for his inspection. Of course, I do not mean to say the American competition is much, for it is only very small, indeed; but this is a case in point, and I could multiply cases, if it were necessary, both in this and in many other lines."

Mr. Colley proceeds to vindicate English manufacturers from the charge of lack of inherent quality and cheapness. This is what he says on these points:

"I, for one, maintain that in quality the English file is superior to the American, and that the latter is in the end dearer than the English. Let us take, for example, a 14-inch flat bastard, which, I suppose, is the most usual file sold. The extreme American discount is 70 per cent. and 5 per cent. free on board New York, making a net cost of 8*s*. 6½*d*. per dozen. The English file of good quality would probably be 62½ per cent. and 5 per cent. free on board London or Liverpool, or 10*s*. 8*d*. net cost per dozen. The weight of the English file is about 21½ pounds per dozen, and the American file is considerably lighter. No one disputes, I think, that when worn out the American file is useless; but the English file of good quality is a piece of good steel, which can be used for dozens of purposes, and is so used. To make a fair comparison, you must therefore take into account the value of the old material in each case. That of the American is practically nothing, whereas the steel of the old English file is, at any rate, worth abroad 2½*d*. per pound. Taking this into account, the English file becomes the cheaper of the two. I have seen turning tools and other articles made out of old English files in many a smith's and engineer's shop, and have been told that they were found very useful. Make the

English file as light as the American, and a small further decrease in the cost of the English file takes place. Go further, and make the English file from Bessemer steel and of light weight, and it can be sold at the same price as the American, including boxing, all sizes. As regards rasps, the advantage of using one of good material is still more evident. I freely admit that when first introduced the American machine-cut rasp was far more suitable, owing to its high tooth, than the Sheffield one, which was hand-cut. Now, however, many file manufacturers in Sheffield have laid down similar machines, and a Sheffield rasp is produced equal to the American; moreover, made of good bar steel, whereas the American is, I believe, always of Bessemer. This Sheffield rasp when worn out is exceedingly useful for steeling picks and many other purposes in a smith's shop, whereas if the smith buys American rasps he cannot use up the old material, and has to buy steel for steeling picks, etc. Such steel would cost, at any rate, 3*d.* per pound in the coast towns of South Africa. Does not, therefore, the average file-user benefit by paying rather more for his files and having an article of some value left in place of an absolutely worthless article when the file is worn out?"

In replying, Mr. Keep contends that the lightness of the American file is not so great a matter as the vastly more important fact that Americans have introduced a file that suits the South African market and gives the consumer satisfaction. He thinks that Mr. Colley's argument that the English file when worn out is worth more than the value of a worn-out file from America does not apply at all, and declares that the user does not stop to consider the value as old material, but straightway gets himself another. Mr. Keep then goes on to say:

"Within the last few weeks I have submitted the matter of files to two representative Sheffield makers, and have asked them if they would not undertake to match the American article at American prices. One firm replied that they had 'heard of the American competition and were hopeful of being able to find means to meet it, but their plans were not yet matured.' The other maker wrote to say that he would accept 'large orders' at the American discount. When pressed, however, to say whether he would be prepared to put his files up in the American style, with boxes and cases free, he declined to entertain the matter any further."

On the question of freights Mr. Keep states:

"I am prepared to admit that in this respect the American gets slightly the best of us, since rates from New York are somewhat lower than from here. The difference, however, is only some 4*s.* or 5*s.* per ton—certainly not sufficient to keep the British manufacturer out of the market, other things being equal."

Mr. Keep continues:

"As things are at present, the Yankee uses our colonies as a 'dumping ground' for his surplus production, and it is this surplus production which we have to compete against. I believe I am quite correct in stating that what the Americans call their 'domestic' quotations are (generally speaking) much higher than the prices they quote for export; in other words, their home trade is made to pay for their export, and the British manufacturer has to compete with goods sold at a merely nominal profit and in many cases at an absolute loss.

"Mr. Colley's remark that we have much to learn from the Americans I most heartily indorse. That colonial buyers do not extend any undue preference to Yankee goods I have already asserted; but, on the other hand, it would not altogether surprise me if they did, for in many respects it cannot be denied that our American cousins are really far ahead of us. It seems to me to be the aim of every American manufacturer (before he starts to make anything) to find out, firstly, exactly what to make—that is, what is best suited to the market he wants to deal with; secondly, having settled on the article, he finds out the best way to make it; thirdly, the best way to box it; fourthly, the best way to label it; fifthly, the best way to pack it; sixthly, the best way to catalogue and invoice it. Every little thing is considered, the maker's aim apparently being to surpass anything and everything his competitors have hitherto produced and to give his customers as much information as possible in the best and handiest form. In making these remarks I candidly confess I have but faint hope that they will bear any result. For years past buyers in the colonies and merchants at home have been trying to instill into British manufacturers some idea of what their American and German competitors are doing and some sense of the seriousness of the position in which our interests are placed, but almost without result. True, some of our largest

manufacturers have gone abroad and seen for themselves and have retained and increased their trade in consequence, but the bulk of our Birmingham, Sheffield, and Wolverhampton makers have never even seen a case of Yankee hardware or a package of German tools, and I fear they would not learn anything from them if they did. I only wish that a few of such makers could have been with me on some of the many occasions when I have had the excellence of the American goods and the shortcomings of British goods pointed out, explained to, and impressed upon me and could have borne their share of the 'dressings down' and the 'blowings up' which have been inflicted upon myself."

AMERICAN BUTTER IN CAPE COLONY.

In my recent report on butter I called attention to the large quantities imported into South Africa from Australia and Denmark and offered advice as to the preparation and packing of American butter. I am informed that within the last two months from 3,000 to 4,000 boxes (of 56 pounds) from America have reached this city through London. This was shipped here as Australian butter, all the American marks on the boxes having been erased and Australian marks substituted. By this means all credit to the products of the American producers is lost, and this action is *prima facie* evidence that the American butter is now satisfactory; although complaint is still made that it is too yellow. Other shipments of butter to the amount of several thousand pounds have been recently received direct from America with the American marks thereon. The absence of the Australian government stamps on the first-mentioned packages attracted notice and the attention of the Australian representative in London was called to the same, and it is stated that the matter is now being investigated by him. There was also a difference in the packages, the American ones being more solid or substantial. United States producers should have trademarks or brands of their own, duly registered, and, if possible, government stamps or marks on the packages. The demand for American butter is from July to October, when the Australian and Denmark butters are not on the market, the former occupying the market from October to May and the latter from May to July, these months being the butter-making seasons of the

respective countries. American producers should therefore prepare for export in the months stated.

WOOD MANUFACTURES IN SOUTH AFRICA.

Under date of October 8, Consul General Stowe, of Cape Town, writes to an export association in Chicago as follows:

There is little timber in this country, and consequently all furniture and other articles made from timber must be imported. American oak, ash, and even the cheaper woods, stained or painted and varnished, are acceptable. Medium-priced furniture is what is wanted, although much of the elaborate and high priced could be sold.

I have seen only one screen door here, and that was made by an American for his own home. I received a bid recently for four cheap screen doors and seven windows (lower sash only), the wire on the windows to be simply tacked on, and the price was $27.50. The doors would have been very light and far from strong, on account of the high price of lumber. The people here know nothing of fly screens, though they are as necessary as in America. I am of the opinion that the demand would be large if they were once introduced, but the price must be satisfactory. All the screen wire is imported, and is very high, and the mesh is too large. The fine wire used in the United States is not found here. Such goods would very likely come in under the head of furniture, the duty upon which is 9 per cent. ad valorem, and the freight would be comparatively light on account of the small space the doors would occupy on the ship.

Very few window and door frames are made here; nearly all are imported. In order to successfully meet the demand and establish a trade, the best and safest plan would be for some one posted in the manufacturing of such materials to come here and see how the houses are built. The door and window frames differ in several respects from those used in America. American manufacturers must disabuse their minds of the opinion that what is good in shape, form, and finish in America is good for the whole world. People in different countries build differently, on account of location, climate, etc., and their tastes must be catered to. One of the lessons to be learned by the American manufacturer is that he must adapt his products to the wants

and needs of the foreign buyer. You cannot force upon the foreign buyer what you may honestly believe is the article he ought to buy, but after willingly supplying him with what he wants, you can gain his good will and confidence, and finally convince him that you are right and he wrong.

Again, the actual article to be sold must be seen. When you want to sell engines, machinery of all kinds, furniture, window and door frames, and other materials produced in other countries, as well as your own, you must show the article. While I am pleased to see the producers of the United States supplying the market with cereals, oil, canned meats, etc., which they alone can furnish in quantity, I do not like to see their whole attention centered on these lines. They should rather find a foreign market for goods which can be sold on their merits when in competition with other countries; for, though this country does not now produce food products, its large herds of cattle having been killed off by disease, these conditions will change in time, and the large imports of meat will cease, and with irrigation and intelligent farming, the cereals will be raised to supply the home demand; but many years will elapse before the country can produce its own manufactured goods. With no timber and no iron, and thus far no coal suitable for manufacturing purposes, manufactured articles must be imported.

As to the financial condition of the South African merchant, it is worthy of notice that but few failures occur, and none of any moment. Considering the rinderpest, drought, flies, locusts, and the loss of trade with the Transvaal, conditions are creditable.

PRICES IN SOUTH AFRICA.

Owing to the fall in the price of wheat, the millers have reduced the price of flour 6*d.* (12.1 cents) per 100 pounds wholesale. Quotations, 17*s.* 6*d.* to 18*s.* 3*d.* ($4.257 to $4.44) per 100 pounds. Australian and California wheat is offered at 18*s.* 3*d.* to 21*s.* 6*d.* ($4.44 to $5.109) per 100 pounds. Each steamer from America brings large quantities, and 20,593 bags have recently arrived from Valparaiso.

Corn is quoted at 14*s.* 6*d.* ($3.527) per 100 pounds in Cape Town and 18*s.* 3*d.* ($4.44) in Johannesburg. The demand continues and supplies do not satisfy it; the same is true of Amer-

ican corn-meal. This is quoted at 17*s.* ($4.136) per 196 pounds and colonial meal at 19*s.* ($4.62) per 200 pounds. Large importations recently arrived from America per steamships *Stratford*, *Britannia*, and *Strathness*, and 11,753 bags were brought by steamship *Algona* from Montevideo.

There is also an enormous demand for samp, a new article of imported foodstuff which is winning the market, even to the detriment of corn, large quantities arriving.

The prospect of Delagoa bay becoming an English port is regarded with pleasure, and the changes likely to occur through the changed ownership will be the means, it is claimed, of great gain to the gold industry of the Transvaal, causing reduction in the cost of production.

I note that the demand in corrugated iron still continues, and it is supplied principally from England. Quotations, £13 ($63.26) per ton. Inquiries for steel rails are noted for the mines, and are quoted at £11 15*s.* to £12 ($57.18 to $58.40) per ton.

On account of the advance of paraffin oil in America, an increase is noted here. Quotations, 8*s.* ($1.95) per case of two 5-gallon cans, and 13*s.* ($3.16) per case of ten 1-gallon cans. Ten thousand cases were recently landed.

During August an increase both in imports and exports was shown, and the same may also be said of September. The trade with Rhodesia, in the north, is increasing.

AMERICAN GOODS IN LOURENÇO MARQUEZ.

The following extracts are from the annual report of Consul Hollis, of Lourenço Marquez:

There is a very good market for beer of all kinds here. Large quantities of English ale aud stout are consumed, but these beers are too heavy and are unsuited to the climate, and the old resident after awhile drops them for something lighter, such as German Pilsener beer.

Lately several parties have endeavored to introduce American lager beer here, and, considering the present commercial depression, I think they are making some headway. The brands that have been sold here are generally well liked, and, when trade improves, a very good business in this line can be worked up by American brewers of really first-class beers.

I have noted that some American brewers are too conservative in their business methods for this country. They want remittances to cover all orders and are not at all inclined to ship sample lots. A little more liberality in the matter of samples and terms of payments would, no doubt, result in increased sales. It is quite safe to sell and to draw upon the bills of lading to any firms or individuals who attach to their orders a letter from their local bankers recommending them as desirable people with whom to trade.

In regard to the packing and prices of American beers, I think I can safely say that both are entirely satisfactory.

There is little or no demand for bicycles in Portuguese East Africa. There are but a few miles of hard roads in Lourenço Marquez, and parts of these are very steep. The remaining roads are sandy, and it is an absolute impossibility to ride a bicycle over them. The only people selling bicycles here are Mr. C. Levy, of "Levy's Kiosk," and Mr. P. Antoine Callot. Mr. Callot also deals in watches, clocks, jewelry, and mathematical instruments.

In the Transvaal there is always a demand for bicycles, and several of the leading American bicycle manufacturers are represented there by resident agents.

When the country recovers from the present depression, which, I am convinced, will not last many months longer, the demand for bicycles will improve greatly. American bicycles are already liked, but any new firm wishing to do business in the Transvaal will have to energetically fight the competition of the American and foreign agencies already established there.

All the butter consumed in this country is imported. The Danish and Dutch brands, in 1-pound tins, are generally preferred to the Italian and French brands in kilogram and half-kilogram tins. The duty on butter here is 100 reis (10.8 cents) per kilogram (2⅕ pounds); but if the duty is paid in Portuguese silver instead of in English gold, it only amounts to about 7½ cents per kilogram.

The latest quotations for 1-pound tins of the best Danish butter are from 2*s.* to 2*s.* 6*d.* (48 to 60 cents) per tin.

In my opinion, there is an opening here for the introduction of first-class American butter, packed in 1 and 2 pound tins that can be opened by a key attached to each tin and without the

use of a can-opener or other similar instrument. All butter tins that I have seen upon this coast are opened by keys, upon which narrow strips of tin, soldered so as to join the body of the tin to the cover, are wound and in this manner removed.

The province of Mozambique is a corn-producing country and generally raises fully enough for its own consumption. Occasionally, however, the crop fails, owing to locusts or to drought or to both, and it becomes necessary to import corn. On these occasions the importers generally cable to their agents in the British colonies or in London and inquire where corn can be procured cheapest, and, as corn is only used for feeding Kafirs and cattle, they buy in the lowest market, irrespective of quality. Last year several ship-loads of corn were imported here from the United States and from South America. Some of the American white corn that had been shipped in slow, iron sailing vessels had heated and sweated during the long voyage and had also become infested with vermin. This corn, as a matter of course, was not accepted by the consignees and the shippers thereof were subjected to a heavy loss.

It is generally believed that for a long voyage with a cargo of corn a wooden vessel is far preferable to an iron one, as it is not so liable to cause the cargo to heat and sweat.

The Banian and Arab merchants, who are the principal retail dealers in corn, all tell me that the corn crop this year in this province has been a very good one, indeed. It is quite an impossibility to estimate the amount of corn consumed here, and there are no statistics showing production or consumption in this line.

The demand for corn in the Transvaal is increasing, and the price is rising. The price of white corn at present in bond in the custom-house is 12*s.* ($2.92) per bag of 90 kilograms (198 pounds). The leading corn merchants are Messrs. Donaldson & Sievewright, Messrs. Arthur May & Co., the Lingham Timber and Trading Company, Messrs. Hajer Dada, Abdulla & Co., and Hajer Latif Khan.

The petroleum trade, or, to be more correct, the trade in kerosene oil, is entirely in the hands of about half a dozen New York commission-houses. The competition between these houses and between the rival steamship lines running from New York to South Africa is so keen that large profits are out of the question.

During May and June the price of kerosene rose to an abnormal point. Prices in normal times are but a little more than the prices f. o. b. New York plus the freight (which averages from $6 to $6.25 per ton), insurance and sundries, and the local customs tax of 5 per cent. ad valorem, payable in gold.

I am told the Standard Oil Company is contemplating establishing an agency and oil storehouse here, negotiations to that end having just commenced.

A very good trade in stamped-metal ceilings may be done here. These have lately been introduced by a few enterprising builders, and it is becoming the custom now to put them into all good houses. One of the leading merchants, who is building a house not far from this consulate, told me recently that a short while ago he wanted some metal ceiling in a hurry, and that, not having time to get it from the United States, he wired to England for it. It turned out that, although he cabled plainly for stamped-metal ceilings, his English correspondents did not know what was wanted or where such goods could be obtained. After considerable time and money had been wasted in cabling and correspondence, he finally made his English friends understand what was desired. I hope to see out trade in this line largely increased.

There is a large and constantly increasing demand for whisky upon this coast and in the Transvaal. Practically everybody here consumes more or less whisky, either with quinine or without, and in fact whisky is considered as much of a necessity as butter, condensed milk, tea, or coffee.

Scotch whiskies are generally preferred to all others. In the first place, the great majority of the South African population have already acquired the taste for Scotch whisky; in the second place, the Scotch whisky is good and cheap. A very good brand of Scotch whisky can be bought here, duty paid, at from $9 to $10 per case of one dozen reputed quart bottles. Good Scotch whisky, in bond, is quoted at from $4 to $5 per case.

The present prices quoted by the dealers in American rye and Canadian club whiskies are from $15 to $16 per case.

Not until the prices of American whiskies are materially reduced and the inhabitants of Southern and Southeastern Africa have been weaned from their taste for Scotch whisky will there be any very great demand for American whiskies.

There are now three steamship lines running from New York

to this port. The New York agents are Barber & Co., 35 Broadway; Henry W. Peabody & Co., 58 New street; Norton & Son, 115 Produce Exchange.—*U. S. Consular Reports.*

THE BRITISH AFRICAN COLONIES.

The business of the government is—and it is the first moral that I desire to impress upon you—to make a selection, to find out what is essential, and not waste strength on what is not essential and of less importance. We know what are the resources of the country, what is likely to be the opposition to any particular policy, and it is our business to see that these resources are used to the best ability and to the interest of the country as far as these resources will justify. Look back—I will not say for any lengthened period, but look back even for the lifetime of the present generation. Will it be pretended that in this competition for markets and for territory we have done very badly? I think not. I think, if you look even to the extent of the territory which has been added to the dominions of the Queen within the life of Her Majesty, you will find it amounts to a very much larger increase than has been attained by any other empire. But if you not only measure the area, but weigh the importance of the territory, then the comparison is still more notable.

We have got in South Africa an enormous territory, a large portion of which is not unsuitable for white colonization, and in the immediate future the country—I speak of Rhodesia—nobody can doubt that at any rate such territory will be of the utmost value and a potent instrument in the resources of this country. That is, I think, a territory which may be called, a great deal of it, in the temperate zone; but when we come to the consideration of what we have done in the tropics it is a catalogue, an endless catalogue if I go through the whole of the list.

We have obtained the control of Uganda, one of the most promising of the tropical possessions. We have, I hope, secured possession of the Nile valley. We have secured it, but others' interests are identical. We have also countries dependent upon us in East Africa—in Nyassaland, a territory which waits for a

little further expenditure of capital and of improvement in the communication to be of immense importance.

In West Africa we have by the recent arrangement with the French secured, not perhaps all to which we were entitled, but we have secured sufficient hinterland for the colonies of the Gold Coast and Lagos, and I venture, standing here, to predict that before five years are over those two colonies will be among the most valuable possessions we have. I see infinite possibilities of future development. The only difficulty—and it is a heart-breaking difficulty to contend with—is that these countries at the present time are unhealthy, and a terrible loss of life is involved in their development. A commission was recently appointed in coöperation with the Royal Society, and it goes to work with great hopes on the part of that scientific body—and it is my hope—that they will discover the cause and remedy for the diseases which are so fatal in the climate; and if that be so, I am certain that England will never have to regret this occupation of what in the first instance appeared to be a very unprofitable country.

But even this sinks into insignificance beside another possibility. We have now obtained an undisputed sphere of influence in that great empire of Sokoto. Sokoto is a great empire, largely inhabited by a Mohammedan population in a comparatively high state of civilization. It is, I believe, the most populous country in the whole of Central Africa; and as soon as—I hope it will not be long—this country is willing to invest some of its surplus capital in making the necessary communication, Sokoto or Nigeria, as it has been known, will be one of the great markets of Manchester and Birmingham and for our other commercial centers. Travelers who have been in the country tell us that Khama, which is the Manchester of Nigeria, has an attendance annually at its market of over 1,000,000 persons. At the present time it is supplied—I should hardly say supplied, because the difficulties of supply are so great that the demands of the people are necessarily restricted—but it gets all the goods which it does purchase from European sources, at an enormous distance from the north of Africa, by caravans which proceed right through the deserts. All that will be altered in the future. I add, therefore, Nigeria to my list of possessions of which I believe the country may be proud.

In the East, in the meantime, we have occupied Burma. We have established and extended our protectorate over the Malay States, and, as you know, both those countries are extremely prosperous already. The trade of the Malay peninsula and its revenues are going up by leaps and bounds, and there is every prospect that with the railways for the construction of which I have already given authority on a large scale this trade may be greatly increased. I hope I am not wearying you. It seems to me a mere list of places; but that is only a part of the story that I could tell. But, take it as it stands, do you think either the government of this country or its traders have been backward in the development and in the occupation of tropical and other hitherto misgoverned territories? I say we have pegged out a fair number of claims for posterity. Now we have to see that nobody rushes them.—*Joseph Chamberlain.*

ITEMS.

Episcopal Missions in Liberia.—Since the cessation of hostilities between the Liberian Government and the Half-Cavalla tribe the situation about Cavalla has greatly improved in every way; business has been revived, new enterprises started. and a general feeling of stability and future prosperity inaugurated. To further these ends, and to advance the general good of the nation, the Government has made extensive surveys for settlement on the Cavalla river. Russwurmville, forty-five miles from the mouth of the river, has already been surveyed for a township, and laid out in grants of two acres of farm land and one town lot for each civilized citizen, native or Liberian. One hundred acres of farm land and two town lots have been surveyed at that place also for our mission. Other settlements are about to be established at Ashtonville, five miles from the river's mouth, and also at New Cavalla, which place adjoins our Cavalla station. In this way the Liberian Government is advancing the way of civilization and Christianity in that darkest portion of its territory.

The laying of the corner-stone of the Irving Memorial Church, St. John's mission, Cape Mount, on April 1, 1898, was an occasion of great rejoicing and of unusual interest. For twenty years work has been carried on at that station, and for a long time there has been need of a church edifice at that place. Some years ago Mrs. Irving, widow of the Rev. Dr. Theodore L. Irving, whose interest in the African mission during his lifetime was very great, determined, if possible, to raise sufficient money to supply this great want and make it a memorial to her husband. A portion of the required amount was raised and the work of building com-

menced. Stones were quarried and conveyed to the site, and on January 5, 1898, the ground was broken, and masons from Sierra Leone began the foundation. A large congregation was assembled at the laying of the corner-stone, made up of the children of the school and their teachers and a number of visitors, residents of the civilized settlement below the mission hill. The building is now steadily advancing, and it is earnestly hoped that the balance of the fund needed to complete the work will be forthcoming.

An important event of the year was an act of the National Legislature at its last session exempting the mission schools from duties on all goods and building material imported into the country. As a further proof of appreciation of the church's efforts in behalf of the African, the same session granted to the mission four town lots and one hundred and fifty acres of farm land at two places on the Cavalla river, thirty acres at Newcess, and at a previous session an additional tract of twenty acres was given at Cape Mount, making fifty acres at that place.—*Church Calendar.*

Negro Nationalities in Africa.—Whether there are to be Negro nationalities in Africa time will tell, but the providential indications now are that for generations the millions of black Africans are to have their chance for moral and intellectual development under governments organized and administered by white natives. The Negro Republic of Liberia on the west coast has now existed fifty years and has been ruled by black men. No white man is allowed to hold office or own property. Included in its 75,000 square miles of territory are about 24,000 American Liberians—that is, Negroes from America and their descendants—and 1,000,000 natives. In spite of many difficulties, the Republic has had its way, but recent events have awakened anxiety among its leaders and the friends of the nation. Liberia's territory includes the richest 300 miles on the west coast, and there is wealth in gold, rubber, coal, and other valuable products in the interior.

Both the Germans and the French want Liberia. Some years ago France surrendered some claims to rights at three or four points on the coast and guaranteed to protect the Republic's domain for 250 miles in the interior, but took a large strip of land off one end of the country, and also took a reversionary right of her coast claims and of all the territory within forty miles of the coast, if at any time the domain of the Republic should be violated.

A few weeks since representatives of Germany, on trivial claims, made a demand of $13,000 indemnity, to be paid in forty-eight hours. A war vessel was in the harbor to enforce the claim. A treaty looking to a German protectorate was submitted to President Coleman and Secretary Gibson, with the statement that if it was approved the claim for indemnity would be withdrawn. The crisis was temporarily passed because of the good sense of the German officer who came to settle the dispute, and correspondence is now going on between Berlin and Liberia. The Re-

public now turns with anxious and longing eyes to the United States and England and desires them to assume some sort of a protectorate over her which shall guarantee her independence and aid her in exploring and opening her domain and in organizing a system of finance.

Wholly unexpected to me, I was asked and commissioned to see Lord Salisbury in England and Secretary Sherman in Washington in the interests of such a treaty. Other friends of the Republic are interested in the same movement, and it is to be hoped that something definite and helpful may be accomplished.—*Bishop J. C. Hartzell.*

The name of Monrovia Seminary has been changed to the College of West Africa, and as quickly as possible provision must be made to teach the college course as well as those in English and college preparatory. There must be training classes for the ministry and teachers; also industrial training. This will be our central school, all the rest primary, leading to it. Professor Camphor is proving himself just the man for the difficult work in hand. I want a dozen more like him, especially if they are married as well as he. The statistics show some advance: Members and probationers, 3,152; Sunday-school scholars, 2,730; value of 53 churches, $68,155; paid on debts and buildings, $2,293; paid to presiding elders and pastors, $1,320; on missionary debt, $301; other benevolent collections, $241. Most of the ministers support themselves by farming or trading.—*Bishop J. C. Hartzell.*

Examination of the Hall Free School.—The semi-annual examination of the Hall Free School took place at the school-room in July last. Some of the trustees and a large number of the parents and guardians of the pupils and other citizens were present.

There were 65 pupils in attendance, most of whom showed marked progress in their studies.

The teacher, Mr. Samuel J. Dossen, deserves praise for the unflagging interest he has taken in the work. Among other improvements which he has made, we notice the study of the higher branches of mathematics, which before his incumbency were not taught in this school.

The Hall Free School was founded in 1878 by the late Dr. James Hall, of Baltimore, U. S. A. It was at one time the highest grade school in the city. From it have gone forth men who are today holding very high positions in church and state. The late Dr. Hall, in whose honor the school was named, was also the founder of this county. In opening an opportunity for the free education of the youths of the community he has erected a monument to his great name which will outlast a shaft of marble or a statue of brass.

While the generous-hearted people of America are manifesting a deep concern in the education of the colored race within their borders, they should not forget the fact that a philanthropy which is not broad and

expansive, and which does not look away from self and its environments, savors of selfishness. Liberia is the child of America, and as such—as well as for other reasons—is justly entitled to the sympathy and aid of that great country. We desire to see stronger evidences of the good will of the parent country towards our infant State. This cannot be better demonstrated than by taking a larger share in the educational work in Liberia.—*The Cape Palmas Reporter.*

Statistics of Produce Exported from the Port of Harper, Maryland County, Liberia.

Period.	Piassava.	Palm kernels.	Palm oil.	Coffee.
	Pounds.	*Bushels.*	*Gallons.*	*Pounds.*
Quarter ended June 30, 1898.....	364,670	10,019	410	1,176
Quarter ended September 30, 1898.....	550,908	7,377¼	170	3,018½

Correct.

A. BOYE STEVENS,
Collector of Customs.

Statistics of Produce Exported from the Port of Greenville, Sinoe County, Liberia.

Period.	Piassava.	Palm kernels.	Palm oil.	Coffee.
	Pounds.	*Bushels.*	*Gallons.*	*Pounds.*
Quarter ended June 30, 1898.....	35,668	6,672	47,860	14,740

Correct.

SAM'L A. ROSS,
Collector of Customs.

THE SERMON ON THE MOUNT AND THE GOLDEN RULE ARE IMPOSSIBLE TO AN IMPERIAL RACE.—"There is," says Mr. Bosworth Smith, "in all imperial races an element of the wild beast;" and their instinct led them to take such creatures as symbols of their work—the lion, the unicorn, the eagle. It must be so or they could not fulfill their destiny, which, the *Spectator* thinks, is a beneficent one. Therefore we have those inexplicable instances in history in which might triumphs over right. Nature, according to Emerson, suggests the method of an imperial race. "She suffers nothing to live which cannot take care of itself." Carlyle and

Charles Kingsley are genuine specimens of an imperial people. They cannot abide softness and feebleness. With them

"To be weak is to be miserable,
Doing or suffering."

The enthusiasm for sport—the delight in killing birds, beasts, fish—is supposed to be an evidence of high civilization; but it is, as I look at things, an illustration of the old savage instinct which exists under all the varnish of modern civilization and the veneer of a Christian philanthropy. Beneath his skin every European philosopher is something of a Goth, a pagan, a savage.

You say "the morality of war, as understood in modern Europe, is exceedingly well defined, and, considering all the conditions inseparable from a state of war, it is a very high standard of morality." So it is; but this is only the English, French, German, and Russian ideal; the Briton, the Goth, the Cossack are still, unfortunately, in spite of Christianity, the active forces—at least these are the forces which are most in evidence when these great nations deal with weaker races. The guns of Germany can persuade the French to rigid conformity to the high standard, but the spears and arrows of native races can exert no such influence. It is all a question of the biggest battalions. The old savage rule of *inter arma leges silent* is not obsolete when the strong man of Europe, armed, enters the house of the weak man, unarmed, in Africa. International law, it is said, applies to nations; but African tribes are not nations in the inter national sense. You and your friends should write another book, not on international policy, but inter-human policy.

The society of which in England you are the distinguished head is still but a voice crying in the wilderness. The ideas held forth in your great work on international policy may help to temper and modify the proceedings of an imperial race, but they can never supply the creed of such a race.

Your society is emphasizing one great principle of all true religion, and that is the love of man. It is a reaction from the excess to which the other idea—love of God—has been carried and under the influence of which, or rather of the false notion of which, such a vast amount of suffering has been inflicted upon mankind.

Men, or rather the church, either in its corporate or individual capacity, have laid such stress upon the first commandment as to have entirely lost sight of the second. "Which is the greatest commandment of the law?" said the lawyer. "The greatest commandment of the law," replied the Master, is, "Thou shalt love the Lord thy God," etc. But there is a second like unto it—equal to it, "Thou shalt love thy neighbor,' etc. Christ throughout his life and in all his teachings laid particular stress upon the second commandment. The text of his first public discourse delivered in a synagogue had the love of man as the leading idea—not the love of any particular man or set of men, but of mankind without distinction of race, sect, or tribe. The gospel of Luke, in which this

discourse is recorded, may be called the gospel of liberal religion, the gospel of humanity, and the gospel of the positivist. Read it through and you will find that all its parables and direct teachings had the uplifting of man, without respect to creed or race, for their object—very little of loving God, whom we have not seen, but a great deal of loving man, whom we have seen. And the final test, Christ said, to which we shall be subject on the day of the great assize, will be this same love of man. "Come ye blessed of my Father, inherit the kingdom," etc., not because ye believed this or did not believe that, but because ye helped needy humanity; because "I was a stranger and you took me in," etc. "Inasmuch as ye did it unto the least of these ye did it unto me." *Deeds*, not *words* or opinions, will be the standard of judgment. Taking this view of these great questions, and having regard to the present filibustering movements of Europeans in Africa—men with Maxim guns attacking men with no other means of defense than spears and arrows—it seems to me that the positivists have the best of the arrangement.—*Edward W. Blyden.*

Missionary Statistics of the World.—The American Board Almanac, compiled by Rev. E. E. Strong, D. D., editorial secretary, gives the statistics of all the missionary societies in the world as: Societies, 242; stations, 4,779; outstations, 14,614; missionaries, 11,839; native laborers, 67,754; communicants, 1,448,861; scholars in schools, 810,949; total income, $16,244,372. The 32 societies in the United States report 3,398 missionaries, 377,030 communicants, and $5,158,114 income; 28 societies in Great Britain, 4,818 missionaries, 394,482 communicants, and $8,560,974 income; continental Europe, 77 societies, 3,017 missionaries, 566,264 communicants, and $1,791,007 income. The societies reporting the largest number of communicants in heathen and non-Protestant countries, with their incomes, are: The American Baptist Missionary Union, 121,807; income, $782,474. Methodist Episcopal Church (North), 113,291; income, $946,402. Society for the Propagation of the Gospel (English High Church), 66,000; income, $1,587,560. Church Missionary Society (English Low Church), 64,411; income, $1,138,370. English Baptist Missionary Society, 53,345; income, $392,730. London Missionary Society, 49,915; income, $557,455. American Board of Commissioners for Foreign Missions, 47,023; income, $687,200. English Wesleyan Missionary Society, 44,734; income, $523,536. Presbyterian Board (North), 34,782; income, $835,580. Moravian missions, 33,505; income, $68,542, not including American contributions.

The largest real estate deal of which we have any knowledge is the Anglo-German agreement, by which all the Portuguese possessions in Africa are to be taken over by Great Britain and Germany and divided between them. This gives these two governments control of all Africa

south of the Congo and the Equator except the Congo Free State. England has gained the right of way, for which she has been striving, the whole length of Africa, from Cape Town to Alexandria on the Mediterranean. You can now travel on English steamers, railways, or roads the whole length of Africa and not be out of reach of reasonably comfortable means of conveyance any part of the journey of six thousand miles. This wonder of civilization challenges the Christian church to an equal triumph of missionary courage, persistence, and statesmanship.

The marvelous changes in Africa are illustrated by the fact that M. Coillard, the famous French missionary on the Zambesi river, on his return to his field in South Central Africa will go by the way of Cape Town and the new railroad to Buluwayo. This is easier than for him to go around to the mouth of the Zambesi, although his mission is at least one-third of the way from the Cape of Good Hope to the mouth of the Nile. The Garenganse mission, in the southeastern part of the Congo Free State, while not as much has been heard of it of late as in former years, is yet prospering and is one of those which will benefit largely by the increased means of communication in Africa. There are now about thirty missionaries connected with the mission. Several stations have been opened, and at all the stations converts have been baptized.—*The Baptist Missionary Magazine.*

In Liberia, the election and inauguration of the Hon. J. D. Coleman as President, who was known to be in sympathy with the aboriginal population, was assumed as betokening a more auspicious and satisfactory regime for the Republic. Unfortunately, however, for these hopes, the efforts of President Coleman to establish peace and reconciliation among the hinterland chiefs by peaceful means met with opposition on the part of some of the native chiefs, and the greater portion of the year of his administration was spent in conflict with the natives in the hinterland.

The opening of Settra Kroo and Cavally as ports of entry may be reckoned among the enlightened measures of President Coleman's administration, while the augmentation of the poll tax on Kroo labor and the selling of the right to pay such tax to a commercial firm constitute an unwise and impolitic act which it was not expected would find support with an administration of which President Coleman was the head. This unjust measure, which is in essence a prostitution of the powers of government and the effect of which is to oppress and distress the aboriginal population, must needs work to the detriment of the welfare and progress of Liberia. The depression in the foreign coffee market in the past year has operated to reduce the price of this product to a minimum sum, and the effect has been to cause the industry to suffer both in Liberia and on other parts of the coast, and to induce many to abandon its cultivation.—*Lagos Weekly Record.*